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# A T R E A T I S E O F P O W E R E S S E N T I A L and M E C H A N I C A L.

W H E R E I N  
The Original, and that Part of Re-  
ligion which now is natural,  
I S S T A T E D.

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Jer. ii. 11. *Hath a Nation changed their Elohim,  
which are yet no Elohim? But my People have  
changed their Glory for that which doth not  
profit.*

Ibid. xvi. 20. *Shall a Man make Elohim unto  
himself, and they are no Elohim?*

Col. ii. 8. *Beware lest any Man spoil you through  
Philosophy and vain Deceit, after the Tradition  
of Men, after the Rudiments of the World,  
and not after Christ. For in him dwelleth the  
Fulness of the Godhead bodily.*

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By J. Hutchison.

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P O W E R

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Mr A. H. [unclear]



A  
**T R E A T I S E**  
 OF  
**P O W E R**  
 ESSENTIAL and MECHANICAL.

**T**HE great Zeal, which those of this Countrey who have had what is now called Education, are in high Stations, in Busines, who have not Time to study the antient Languages, at those Years when Men are fit to judge, nay even which those who have had lesser

B Degrees

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Degrees of Education, down to the lowest, have shewed, in honouring and following the Opinions of those who have pretended to be Men of Learning, Knowledge in Antiquity, Divinity and Nature ; which has proceeded from Want of Time, or Want of Skill to compare their Works with what has been writ upon those Points, by inspired or human Writers ; upon a Supposition that those things had their Rise in this Nation or that University, so that Knowledge in Religion, Philosophy, and Science, began now and here ; and that they had done our Countrey Honour by those Discoveries; ought to be set right : Because if that be not true, and any of the Things asserted were true, or worth any thing, every Countrey would reclaim the Articles those of that Countrey have advanced. If they are false and worth nothing, 'tis a Dishonour to the Countrey to applaud them for stealing, and for stealing such. And when the Truth in those Points are shewed, the Approbation of such Judges will be no Recommendation. And it is necessary that those who risque their Salvation upon these Mens Notions, should be apprized where the Evidence about these Points is to be had, what Abilities these Pretenders had to search,  
what

what Means they had to know, what Evidence they were capable of examining: And I am not only bound by my Religion, but by the Oaths of Allegiance and Supremacy, if all the Bishops in *England* should disapprove, nay interdict it, to let His Majesty have an Opportunity to know when any illiterate or wicked Men infuse Notions destructive to his Subjects, and tending to bring us back to *Rome*.

This Appearance of the Desire of Knowledge, and the Danger of Mistakes and Impositions, in things of so high Consequence; and the pernicious Effects Errors have, when they are received for Truths; a Desire of knowing Things from the Original, for the Benefit of my self and Mankind, has induced me to spend my Life in acquiring the Meaning of the Language which contains all Knowledge of Antiquity, and comparing the Descriptions there with natural things, and the Ideas taken from them with spiritual Beings, Actions, and Things, and to make them intelligible to others: Which has given me an Opportunity to compare them with the Guesses of Men who did not understand that Language, and had lost that Knowledge, and to shew how far the present Pretenders went; that they

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have discovered nothing, that there is not a Scrap of what they writ theirs, nor have they put any two things together, so that they will hold; that they picked up their Rubbish from the most ignorant, the modern Heathens; that neither their Masters nor they knew any thing of Antiquity or Truth, in any of those Points; that they themselves, were so far from being able to give any Accounts of those Things, or of chusing the best Accounts, that they could not read those Writings which give the only Account of them; and that those who could not read, had no other Way but Guesses and Experiments, where one Mistake spoils all the Scheme. And it has also given me an Opportunity to shew, that all the Things they are groping after, were infallibly revealed, expressed, known, contested, and determined, some thousands of Years beyond what they have falsely called Antiquity; not doubting but when they are considered and compared, Mankind will see the Difference, and determine between what is Sterling, and what is counterfeit; and that those who admire Discoveries, will for the future give proper Encouragement to those who can read and shew them.

Why

Why should it seem an incredible Thing that the Scriptures should give us a true Description of Things? And that Points of Faith and Salvation, should be expressed with Perspicuity and Certainty, beyond the Power of being disputed? Or that the Creator and Former of this System, could describe the Machine, its Powers and Motions, which he contrived before he gave it Being? The Constitution of our Church upon the Foot of Reformation, is to adhere to the original Scriptures; and Christian Divines should learn to read and understand them, because those who writ them gave Demonstration by the Miracles which witnessed their Commissions, that the Holy Ghost directed them. We were to reject the Doctrines of Men, founded upon any pretended Tradition or Authority of those who have called themselves the Church; much more are we to reject the Evidence of the most ignorant of the Heathens or Atheists; who had no Knowledge of any thing, but from the Heathen or diabolical Oracles, or from their own Heads; let who will call them wise Men. We have nothing to do with Translations or Paraphrases of the Apostate Jews, nor with Words, Terms, or Definitions, writ by Heathens since the

Confusion of Tongues, when the Writers knew nothing of the Subjects before us. We are only to explain the Meaning of the Words, Terms, or Definitions, writ by the Prophets, and even the *Greek* by the *Hebrew*. If we leave Revelation, and follow the Rules of heathen Atheists, set aside the Church and Religion; all social Ties, all Security of Oaths to the Government, in Evidence about Property, are gone. And if we see not our selves, but other Nations see that we profess ourselves Heathens; our Words, Oaths, Treaties, &c. will but meet with very small Credit.

I have shewed and proved to Men of the greatest Learning and Capacity, at large, in a proper Manner for them, that the Scriptures are not writ *ad captum hum-anum*, but philosophically beyond Imitation, and a great part of them upon that Subject, and from that give us the necessary Ideas of Divinity; and that they contain as much of each, as they or any others, will ever in this World be able to receive; and that they have answered all Doubts and Objections, which the Devil or Man, has or can invent; and I have added the concurrent Evidence of the oldest Heathens. I shall give a short View of some of those Points, and refer them

to

to what I have said upon each Point, where I had Occasion to treat upon that Subject ; and shew what has been said or done by the late Pretenders , from the late Heathens, or their own Heads, and compare them, for the Benefit of those who have not Time to read much.

There are many Reasons why this was not done sooner; we had these Books from the Jews, Acts vii. 38, *Who received the lively Oracles to give unto us.* Rom. iii. 2, *Because that unto them were committed the Oracles of God.* Many of the Jews low down, apostatized, worshipped the Heavens, the Names ; were carried into Captivity, lost their Language, the Knowledge of *Jehovah Elohim* and the Knowledge of the Powers in the Names, as all the Heathens had done by the Confusion of Tongues, in order to prepare them to receive Christianity. After the Jews returned, they rejected the Divinity of Christ, in Hopes he should be a temporal Prince. In this State they made the first Translation, for a Countrey who were Heathen. And these apostate Jews, upon their own Principles translated the Scriptures, to make them deny the Trinity. And if they had not been apostate, they neither durst have explained the real Trinity, nor

have exposed the Shadow, the Names or false ones, which the Heathens worshipped; and their Race has ever since contrived Rules, &c. writ, and pointed to obscure those Articles. Hence our Divines, who have supposed that the Translation was fairly and truly made, have made two Mistakes. First, supposed that Philosophy was not contained in the Scripture, and that it had no Relation to Religion or Divinity; or that the Knowledge in Divinity had no Dependance upon it: And Secondly, have supposed that the Jewish System was not the same as the Christian; which have prevented all Enquiries into the Hebrew Scriptures about these two Points. Though the first was necessary to shew that the Powers were in the Essence, and that the Names were only mechanical and inanimate; and tho' illiterate Creatures have asserted, that Christianity was as old as the Creation, as they supposed in Ridicule; It was contrived before that, and in Practice it is as old as the Belief of *Adam* after his Fall, and the ancient Jews understood it as well as we. *John viii. 56. Your Father Abraham rejoiced to see my Day, and he saw it, and was glad. Heb. iv. 2. For unto us was the Gospel preached as well as unto*

unto them. *ibid xi. 24.* By Faith Moses—esteeming the Reproach of Christ greater than the Treasures in Egypt, for he had respect unto the Recompence of the Reward, &c. *1 Pet. i. 4.* of which Salvation the Prophets have enquired—searching what or what manner of Time the Spirit of Christ which was in them did signify, when it testified beforehand the Sufferings of Christ, and the Glory that should follow, &c.

Moses, who shewed his Commission and his Master's Power, by commanding and controuling all Nature, for the Benefit of Posterity recorded what had been revealed to Man, to prevent his being imposed upon by the Devil or Impostors, and his being thereby separated from his Support and Happiness, by believing or allowing the Eternity of, or any Properties or Powers, in Matter: And every Assertion he made was necessary, to prove that those mentioned, and no other Essence, Substance, Being, or Power, had any hand in each or any Act; and that the Substances had no other Powers in them, than such as are mentioned; so *Gen. i. 1.* That the *Elohim* (those who had mutually sworn to a Covenant, if *Satan* seduced Man, to redeem him) created the Substance of the Heavens (Names) and the Substance

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Substance of the Earth, in Atoms inactive, in certain Situations, &c. And lest it should be disputed who these *Elohim* were, or who any of them who joined in this Act was, because that Substance which was afterwards formed into those Names, were also afterwards by the Heathens called *Elohim*, and others might dream of Angels, Devils, or Creatures, when the Creation of the Names and of the Earth is recited *Chap. ii. 4.* and the Formation of Man out of that Part or Species of the Earth of which Man is composed, is recited *v. 7.* he joins *Jehovah* (that which bees with all Faculties and Powers, the Essence existing) which had all Power in itself, and Power of exercising it in creating all Substances and in forming all Substances and Creatures, and of acting by them or in them, in Opposition or Distinction to the Power in the created Substance of the Names, then made a Machine, or in any Person or Thing, or to any Power mechanical, organical, or to any other Limitation, of Manner, Degree, Place, or Distance, with further Restrictions afterwards occasionally, that there were no other *Elohim*, that there was no other *Jehovah*, that it was one, the same, &c. so *Psal. lxii. 11.*  
*The Elohim hath spoken once, twice have I heard*

beard this, that all יְיָ Power, (Strength) belongeth unto the Elohim, Jer. v. 14. Je-hovah Elohim of Hosts. Amos iii. 13. Je-hovah Elohim, the Elohim of Hosts. ibid. iv. 13. Je-hovah Elohim, the Elohim of Hosts is his Name. Psal. lxvi. 5. Come and see the Works of the Elohim—*He* פָּשַׁל ruleth by his Power for ever, his Eyes behold the Nations. 1 Par. xxix. 10. Blessed be thou Je-hovah Elohim—thine, O Je-hovah, is the גָּדוֹל Greatness, and the נֶבֶר Power, and the Glory, and the Victory, and the Majesty—in thine Hand is כָּחַ Power and Might; so Psal. lxxi. 17, 18. so the apocryphal Writers, Wisd. xii. 16, For thy Power is the Beginning of Righteousness, and because thou art Lord of all, it maketh thee to be gracious unto all; so of one of them, Dan. vii. 14, His טָלֵש Dominion is an everlasting Dominion; so Luke i. 33. so John i 3, All things were made by him, and without him was not any thing made that was made. Col. i. 16, For by him were all things created, &c. (even the chief or first-born of every Creature which was joined to him) Rev. x. 6. And swear by him that liveth for ever and ever, who created Heaven, &c. Heb. iii. 4, But he that built all things is Theos, (the Irradiator) that which has Motion, Power, &c. in

in itself.) This Person hath [the Preheminence before the Fall, in the Creation, &c. and after, in all things that relate to this System. *Matt. xxviii. 18, All Power is given unto me in Heaven and in Earth,* so either he was of the Essence, and only the Administration of that Power by Cession was given to him, or (what was impossible) the Essence was divested. And this Creature, which, as *Adam* was, also was in the Image of the Elohim, and performed all Righteousness, and was joined to that Person, has the Preheminence of all Creatures. *Col. i. 18, That in all things (among all) he might have the Preheminence, because the whole Fulness was pleased to dwell in him.*

That the Substance of the Names, so called, because afterwards when formed they were material, mechanical Representations of the *Elohim*, their Modus of existing, and of their Actions, was not empty Space, nor eternal, nor infinite, but a created, dry fluid, with Center and Circumference, with its Parts adjoining so full, that it was inactive had none of the Powers of the *Essence* in it, had no Power to produce any new Species of Matter, Vegetables, or Creatures, nor any Power of Motion in itself, or Power of

of moving other things, nor any Virtue or Intelligence. That the Names did not form the Earth, but that it was formed by Motion supported by the *Elohim* in them, before they were made a mechanical Machine. That the *Elohim* by their Power first made the Spirit, and made it move, and made it the Instrument of Impulse; and next made the Light, and made it move so as to form an Expansion, a joint Action of two of the Names, thereby to form the Earth, support it, &c. That the Waters did not produce the Matter of all things, but were then only mixt with the Atoms of the Earth, till they were separated by the Compression of the Expansion. That the Atoms of the Parts of Earth, Water, &c. did not come together out of infinite Space, or a circulating thin Fluid, by a fortuitous Concourse, or by Chance, or by Gravity, but were created in a hollow Sphere, fluid, whose central Orb was filled with the Substance of the Names. That the loose Parts of the Earth were inactive, had no Power of Motion in themselves, or of moving other things; that they had no Gravity in them, did not settle to the Places near the Center, which was then, as aforesaid, only full of Air. That they did

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did not attract one another, and adhere together in round Lumps, but were separated by the Expansion in the Air, above and below, or without and within; those of Earth or Stone, into Strata which composed a hollow Sphere, between two such Spheres of Water, the Air remaining within them next to the Centre. That the Expansion next cracked the *Strata*, formed Veins of Metal, made Out-lets and Inlets, forced up the included Air, forced down the upper Sphere of Water, and with it, and what it drove along, ploughed the Surface of the Earth into Gills, Dales, Vales, Rivers, Seas, &c. formed the Rubbish it carried down into an Orb at the Center, and between the Rivers, &c. left Mountains, Hills, Ridges, &c. through which Cracks, Rivers, &c. the Expansion circulates the Waters of Rains, Springs, &c. that neither the Names acting upon the Earth, nor the Earth itself, nor they jointly, had any Power of spontaneous Production; but the *Elobim* made the Earth bring forth the proper Species of Matter or Atoms, and made every Genus and Species of Grafs, Plants, and Trees, with Seeds in themselves, so organized that when they had planted them in the Ground, the Names might mecha-

nically raise proper Nourishment out of the Earth, through the Tubes of the Roots, to augment, and of the Seeds to renew the Species. That the Earth was made a Stage and a Storehouse for Men; that the *Elobim* gave the Grass, &c. for Food for Beasts, the Trees and Plants for sundry Uses; the Fruit of Trees and Plants for Food and Physick, &c. for Men. That none of them had any Virtue to make Men wise, immortal, or &c. Some Species were made Emblems, one a Sacrament of Immortality; and one which the *Elobim* foresaw *Satan* would make a Test, was forbidden. Besides these, some Species were honoured by being made Emblems, Substitutes, or Memorials of the Covenant, of the Irradiation, &c. And after the Apostasy, of the several Motions or Powers in the Names, &c. that neither the Orbs of, nor the Fluxes of Light from the Sun, Moon, Planets, or Stars, were eternal, or other Worlds, or Suns to other Worlds, nor were to have any Powers to shew Men Signs of things to come; nor to have any Power or Influence over the Minds or Fortunes of Men; but for the Uses assigned and expressed. That they were all formed by the *Elobim*. That the Orb of the Sun was made a Candlestick

stick to hold the Fire, the third Name, to admit the Spirit, and send it out in Light, and by them to move and vary the Situation of the Earth, and the other moving Orbs, so as by the same Proportion of Light and Spirit, to form Seasons, Days, and Years. That the Orbs of the Moon and great ones, or Planets, were made a secondary Candlestick, together with the Stars, to reflect the Light; the Substance of the greater Light for an Instrument to rule the Day; and the Substance of the lesser Light to rule the Night, with the Substance of the Light of the Stars. That these Orbs not as lighter Parts rolled upwards and placed themselves, but the *Elohim* formed and placed them in the Order they continue in. That they are not in a *Vacuum*, but all in the Fulness and Stress of the Expansion, the Names, afterwards called the Machine. That the Earth and those which move were not projected nor set forward by Jogs of Comets, not to be hindered, but moved by the Expansion, the Names, the Machine.

That brute Creatures were not from Eternity, nor at first, or since, formed and brought to animal Life by the Names, or Water or Earth, or by them all jointly,

ly, nor were some of them, by their flying, picking, or by the Disposition of their Entrails, to shew or foretel Events; much less were any of them to be worshipped. But the *Elobim* made the Waters yield the created Matter a Species of Dust, of the *Adamah*, as *Gen. ii. 19.* which was mixed in them, and of it formed Fowls and Fishes, even Whales, as the most surprizingly large; and made the Earth to yield the same Matter, the *Adamah*, and of it formed Beasts, &c. differing in Size, Shape, Order, with distinct or different Organs, for procuring their Food, for Generation, &c. so with different Appetites to live in different Places, upon different Species of Food, with various Instincts, some to destroy and feed upon others, some upon Vegetables; and to preserve themselves, Females, Young, &c. Numbers of them to exhibit each one of all the Orders, Policies, Virtues, or Vices of the Sexes of Men in Society; so contrived with Vessels to receive Food, that the Names should for proper Periods, support Motion, Life, Sensation, and Instincts in them, by circulating the Fluids in their Tubes, distributing part of the Food for Supplies, &c. and though some of them

were before the Fall of Man chosen by the *Elobim*, to represent or express the social or moral Appetites, &c. in Man; nay some of the Perfection in the *Elobim*; and after the Fall of Man, to represent the Persons in the *Elobim*; to be Types of Christ in Sacrifice: And tho' after the Apostasy at *Babel*, some of them were by the Heathens chosen to represent the Names, and others the Powers in the Names, so were sacred to them and their Worshippers.: And others were sacrificed to the Names, and thence they, or the representing Parts of them, were as Attributes, ordered to be sacrificed to *Jehovah Elobim*; yet they had nothing, but each a limited, mechanical Power in it; and they were given for Food for Man, and are employed, some to till the Ground, others for War, and others employ themselves, to too many various Purposes in Providence to be enumerated here.

The Race of Mens Bodies were not from Eternity, have not Life in their Parts, were not produced by the Names, &c. but in a more eminent Manner, tho' they differ not in Matter, nor otherwise than in Form, from the Bodies of other Brutes; and contrived to be acted in, and

and supported by the Names. The *Elobim* summon each other to make Man of the same *Adamah*, Species of Dust, adapted for a Companion of a Soul, in a State of Probation or Qualification, capable of being translated with it into another State, a State of Fruition; and nothing could have been formed, repaired, decayed, or reformed, nor have been acted upon by the Names, if they had not been created in Atoms. The Woman was built by such Atoms upon the Rib of Man; not to seduce him from the true *Elobim*; not after the Fall to instruct in Religion, not to speak in the Church, but to take Information from her Husband; but to be a Partner in Generation, a Nurse, &c. The Soul of Man was not eternal, was not to be shifted from one Body to another, but a Soul for every Body; that it had no Life in itself, was to be supported by something not of itself, as the Machine of the Names supports the Life of the Body. That it had no intuitive Knowledge, was not of itself to know how the Essence of the *Elobim* existed, nor to tell what there was in another System, nor the Terms of getting thither; how Things were transacted before it had Being, or where it had

no Being, nor no Perception; nor to know what is to come, nor to know any other Thing, nor to direct without Rules, nor to judge without Evidence; but was created by the *Elohim* for this and another State, and infused into the Body of Man. But as its principal Business was to inspect, survey, and consider the Works of the *Elohim*, it was to take in its Information from the Perceptions of the Body, from Things which were seen or understood, or material Substances and Actions, and from the Revelation of the *Elohim* before the Fall, to make Deductions from that Evidence, to make mechanical Deductions, which now in many Cases it does not infallibly.

The *Elohim* could have supported all Motion, Adhesion of Parts, &c. by their immediate Power, and did keep the Agents, the Names, in Motion, made them form the Earth, move it, &c. till they were formed into a Machine. But if they were to act by their immediate Power, there need have been no Names, nor any other Orbs; Water had needed no Reservoir, Cracks in the Shell for Ascent, Channels, so Currents for Circulation, &c. Vegetables had needed no Tubes, &c.  
Creatures

Creatures had needed no Vessels, Tubes, &c. to convey Supplies; the Parts might have been made approach and adhere to the Outsides; so we had needed no Water, Vegetables, nor Creatures, and they might have moved us according to our Wills. As Man could then have had no sensible Evidence of those Actions, how then would he have known he had been Dust, and by what Matter he was supplied? By whose, or what Power he was formed, supplied, or moved, &c. And whether those Powers were not innate? How could he have understood the Powers in the *Elohim* by their Works? Without that, how could he have admired, or feared, or loved them? And another End of his coming here had been lost, he would have had no Necessities, so could in those Respects have had no Employment nor Tryal; the Case would have been the same, if they could have made any imperceptible Agents or Powers.

Mechanical Agents, or their Actions upon inanimate, or organized, or animate Subjects, are always the same, or vary in such Proportion as the Subject varies; whatever is framed mechanically, and acts mechanically, and always the same, proves it could not act otherwise,

and is not *Elohim*; whatever acts otherwise in these Points, is *Elohim*. We can have no higher or other Idea of Power to produce Motion, or perform Action, but by Mechanism. Power with Means is mechanical; Means is Matter, or something adequate prepared; Power without such Means, is only in the Essence of the *Elohim*. The only standing Evidence or Proof that the *Elohim* have given, or perhaps could give, to the Sense of Man, that the Names are not the Essence of the *Elohim*, not absolute, is, that they are moved and operate mechanically; and it would be the strongest Evidence the Devil could produce that Matter was absolute, if it moved and acted otherwise. 'Tis not the Interest of the *Elohim* to operate by occult Qualities; they have no Occasion to be ashamed of, or hide the Manner of their Operation at second hand, by Mechanism in Matter, that is what they glory in, and by which they reasonably expect that Man should see, understand, and admire, their Wisdom, Power, Goodness, &c. Thence we have an Opportunity to know that Power is not in the inanimate or animate Creature, but from the Machine; Power is not in the Machine, but from the Machinor; Power

Power is only in the Essence of the *Elohim*. Is it not more for the Honour of the *Elohim*, that Matter should be ruled by Mechanism, than by their immediate Power? That they could do all that was necessary for them to do in Matter, in six Days, by Steps that Man might understand it, than if they had been constantly employed about it? Is it not more for the Information and Safety of Man, that Matter should be so moved that he can understand, than if it were moved by immediate Power? Or, if it were possible, by Powers without Mechanism, as they term it, infused into Matter; neither of which he could understand, or know whether they were from the *Elohim*, or innate? Is it not more for the Honour of the *Elohim* and the Safety of Man, that he might understand the Mechanism of every Thing? The Circulation of the Names, thence Expansion and Compression, how they acted and act, in the Rotation of the Orbs, in the Circulation of the Water, through the Cracks, Passages, and Channels? In the Circulation of the Sap in the Tubes and Strainers in Plants, Trees, &c. of the Blood in the Vessels, Ducts, Tubes, &c. in Animals, to supply them, move the Parts,

&c. and so to see how every thing is produced, supplied, moved, decayed, renewed, &c. which a Man, even with vulgar Capacity, may do, when the Pretenders to Knowledge own they cannot know, how their Powers perform the Actions they ascribe to them? If all the rest of the Actions in Motion, &c. are performed mechanically; if the Names can perform all the wonderful Operations in Animals, &c. why must we call in supernatural or impossible Powers to perform Projection, Gravity, and Attraction? Why could not they be performed mechanically? Why not by a visible, tangible, as well as by an invisible, intangible, and unmechanical Fluid.

As I have given an Idea of the Unity of the *Essence*, and the Manner of the Subsistence of the Persons of that *Essence*, 'tis necessary that I should give the Ideas the Scriptures give us of their Palace, the Residence of their *Essence*, and the Idea of their Power of seeing, acting, ruling, &c. quite through their Empire. This *Essence* is called *Je-hovah*, the *Elokim*, the *Hosts*, by the Power in their own *Essence* they have Power over all Force, all the *Hosts* are in their

their *Essence*. *Psal.* xi. 4. *Jehovah is in his holy Temple, Jehovah's Throne is in the Names.* *Psal.* xlvi. 4. קדש משכני. *The holy Place of the Tabernacles of the most High.* The *Elohim*, as acting jointly, give us an Idea of their Empire, by that of a Prince in his Palace upon his Throne, or &c. receiving Information, Advice, Counsel, Judgment, from his Spies, Informers, Counsellors, &c. and giving Directions to his Ministers, Judges, Officers, &c. to employ their Eyes, Minds, and Judgments, and when necessary to take in the Forces of his common Subjects or Soldiers, to defend, punish, destroy, or &c. The *Elohim*, by their own innate Power, seeing, understanding, and acting, at all Times, and as Occasions offer, in any, or all Places, at any Distance, or &c.

The Palace of an earthly Prince must be among his Subjects and Ministers; because he must receive his Informations from, and give Directions to them at a few Yards Distance. That of the *Elohim* separated from all other Persons and Things; because by the Irradiation of their Power (an Idea borrowed from the Irradiation or mechanical Motion and Operation of the Names in this System) they

they see, hear, direct, act at any Distance. Words used concerning the *Essence* are to be taken in one Sense, in relation to the Persons of it; in another Sense, in relation to us, or any other Order of Creatures; because those of the *Essence* see through all Things and all Orders of Beings; so they hear the Words, nay Sentiments of all Orders of Beings, can speak to, or inform the Mind of any intelligent Creature at any Distance. The Creatures are all in their Presence; but as the Sight or Perception of all other Beings is limited, weakened, or interrupted by Distance or Interposition, notwithstanding our Helps by Glasses, &c. no Being can see them, none have any immediate Intercourse with them, except when they pleased to permit it to Favourites. None can see them in the Place of the Residence of the *Essence*, but such as are pure or washed, and are therefore admitted to proportionate Distance to shine as Stars, so differing in Glory, some extraordinary Instances, as the Vision of St. Paul, St. Stephen, &c. excepted. In the Sense aforesaid, in respect of the *Elohim*, every Person and Thing is in their Presence; but in respect of Things or Creatures the *Elohim*

*him* have prepared themselves an Habitation apart from their Systems; as the Place of the Substance of the material Names which gives the Idea of their Beings and Existence, is exhibited to Sense; so the Place of their *Essence* or Presence is represented by the Word Names, with proper Words for Distinction, as holy, separated, &c. The created Substance for and of the Angels left the *Essence*, and the Matter and Substance for and of Man left the Angels, and the *Essence* of the *Elohim* in Possession of the respective Places of their Residence; the Habitation of the Angels and this for Man, each at their respective Creation became a new Empire to the *Elohim*: But in respect to the finite limited Views, &c. of Creatures, Angels, or Men, they were not within Sight of the *Elohim*, no unclean Thing was placed near them, no Person who has not undergone a State of Probation and Qualification, can ever be admitted to that Presence; Angels and Men were to take Ideas of their Wisdom, Power, &c. from what they saw, till that qualified them for nearer Vision. Indeed, besides their immediate Power they are, and rule here by their Representatives and

Rulers

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Rulers the Names. *Psal. xix. 1, The Names declare the Glory of the Elohim.*  
--- *In them hath be set a Tabernacle for the Shemosh, &c.*

It has been supposed that the Hebrew Scriptures were writ only for vulgar Capacities, according to the Notions then received, but would not stand the Test of Men of Sense; I have cur'd that; but I cannot yet get it out of the Heads of the most able Men, but they will have it that Descriptions of the *Elohim, &c.* are adapted to the Capacities of such as they. I have indulged them thus far, I must not suffer it any longer; they are writ in such a perfect Manner, that every Word will stand the Test of the Examination of those who order'd them to be writ, much more of any created Being, even in the State of Vision. The Words in their first Sense answer the Descriptions of every Thing that is said of the *Elohim*, their Actions, &c. But as they were writ for Man, and Man could not take those Senses without Help, they have given us Images, Similitudes of themselves, of the Manner of their Existence, their Power, &c. in the Names, in Man, &c. mechanically. And the Words answer in a lower

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er Sense to the Images ; the Word which signifies Power of Action in the *Elohim* signifies the Hand in Man ; that which expresses the Distance, at which they can exercise their Power, signifies the Length of the Arm in Man ; the Word which expresses the Power of Seeing or Knowing to any Distance in the *Elohim* expresses that Power which the Light gives to discern Objects at a limited Distance by the Eyes of Man : So of Hearing, so in Words used in relation to the *Elohim*, and also for the Faculties of the Mind, nay the Appetites in Man ; for the Names, their Actions, &c. Why must not the first Sense be the original Signification ? Why must the Description of the Image be made the Original, and the Original a Figure ? Surely, if there must be a Figure, the Figure lies in the Image, and every Thing said of Man, of the Names, &c. must be said figuratively, though mechanically ; and what is said of the *Elohim*, &c. must be said really and originally ; otherwise we invert the Order of Things, make the Originals Copies, and the Copies Originals. The Usage of the same Word for the Original and the Image shews that there is the same Idea, tho' in a different

ferent Degree in each, but does not prove that the real Ideas are in the Images ; but in the Originals ; our Ideas are taken humanly, but the Scripture is perfect.

The *Elohim*, I might say, has not, or cannot, however, as they have declared that there is not, and promised us, that they will not, we may safely say they cannot make another Essence existing, or other Persons of the *Elohim*, or other *Elohim*. And as they have also declared, or promised, that they have not given, and will not give, their Glory, this Irradiation to any other Person or Thing : So no Creature, or created Thing, can act where it is not present, nor perform any other or greater Actions than Mechanism in Matter, or that which is adequate to a created Spirit confers upon it. So they cannot make a Creature more than a Creature, nor can they impart the Essence, nor, without that, can they communicate any of the Powers peculiar to the Essence to a Creature, either inanimate or animate, without joining that Creature to one of the Persons. There is not only a Defect in any Creature, in the Degree of Power or Force, as much as between

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Finite and Infinite : But he can have none of the Species of Power in the Essence of the *Elobim*, such as to create, &c. If all the Creatures that ever were created subsisted, and could join their Power, that could not create one Atom. So of all the other Powers: As those Powers are not to be separated from the Essence, so they are not to be divided. If any other Substance or Creature could possess one Branch of this Species of Power, it or he might have them all. If, as we express the Attributes, one of them suppose, for supposing, infinite Power to act, could be communicated to a Creature (there is no Medium in any Attribute between Finite and Infinite) without infinite Wisdom, Justice, Goodness, &c. what strange Work would he make in exercising it? Suppose in Creation or Administration, so in the final Judgment, or &c. Nay, if the *Elobim* could give, the Creature, or Matter or Spirit could not receive or sustain ; and if it were possible a Creature could receive these infinite Powers, the Creature, in such Case, would be *Hovah*, (with all Powers and Perfections) and not be *Jah*, (that which bees) and that which bees the Essence of the *Elobim*

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*bim* could have none. Hence, no Creature alone, or without a Person of the Essence, can be a Creator, one of the *Elohim*, a Judge of Angels and Men, nor can it have Power of Motion in itself, much less Power to give or communicate Motion to another. And if any Creature or Substance were in Possession of any of these Powers, the Consequence to Man would be, he could not know which was the *Elohim*, which a Creature, without Evidence of such a Determination as *Moses* made between the *Elohim* and the mechanical Names. The *Elohim* are too jealous to suffer the least Appearance of this Species of Power to be in any Creature or Substance.

When Man was first set forward, had the Dominion over other Creatures, Vegetables, &c. with a few Restrictions, that each Male should stick to one Female, and so each Pair produce a distinct Family; that he was to separate every seventh Day as a Memorial or Sacrament of the Rest when the *Elohim* ceased to operate, and the Names succeeded; and of that eternal State of Rest and Happiness, which, if Man did his Duty, he should enjoy after he had performed

formed his Work, or then in Part, and after the Names had performed their Work in full, and was forbid to eat of the Fruit of one Tree, under the Penalty of Death and Forfeiture of that Rest. And another Tree was made a Sacrament for them, &c. that when each had qualified himself, eating of it should translate him into the State of Immortality and Fruition. For the first, the Affair of Society, it does not appear, that *Adam* had any Instruction; but was referr'd to the Brutes, to consider the various Manners, their several Instincts directed them in their Conducts towards the Females, their Young, the Young to the Old, the Justice to those of their own or other Species, & *e contra*. And they were caused to appear before him, and exhibit their several Instincts, &c. that he might apply a Name to each to express what Talent, Passion, Virtue, or Vice, each of those Instincts exhibited, which he performed, which must have been a Work of Years.

For the second, as the *Elohim* created the Matter of this System of all Vegetables, the Bodies of Man, and the Substance of the Souls of Men, and laboured or acted six Days in forming the  
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Machine of the Names, the Earth, Vegetables, Animals, and lastly Man, they granted Man Liberty to employ himself to the same End, the first six Days in every Week, a Part not compleat, a Figure of Part of that Work without the seventh Sphere at Rest; to form necessary Instruments and Conveniences to propagate useful Vegetables, Animals, &c. and preserve them for Use, to propagate his own Species, and perform the social Duties in nursing, educating, and instructing the Young, in supporting the Old, and all the consequential Duties which Increase, or Multiplication should make necessary, such as forming Laws, Government, &c. without any Direction but Reason, or that Instinct of Self-Preservation and of Propagation, which Instinct is common with Brutes and Man. And before he had an Opportunity of knowing those Instincts in himself, the Observation of the Instincts in other Creatures. And as the *Elohim* compleat-ed this Machine, &c. in six Days, and ceased from operating in this material System, consisting of seven Spheres; so rested the seventh Day, the Idea of Completion; and ordered Man to cease from all Employment of the Body or Care  
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the Mind about his Work, so to rest, that he might be at Liberty, without any Directions naturally to employ his Mind, when informed to do what he of Course began to do the first Sabbath, the next Day after he was formed in considering the Powers in the Names, and their Effects upon other Matter, and from thence deduce Knowledge of the Wisdom, Power, and Goodness of the *Elobim*, who created and made those Agents, and gave their mechanical Powers, and to consider the Powers imparted, and the Support and Supplies given by those Agents to Vegetables, Creatures, and the Bodies of Men, and more particularly the Powers imparted by some other Agency to the Soul of Man, and from thence deduce the further Power and Wisdom of the *Elobim*, who so gave them those Powers of living, the Soul of Reasoning and contemplating the Operations and Perfections of its Makers, who gave it those Powers to that End, the chief Part of this Life, the Ultimate of our Busines here, preparatory for hereafter, represented by the uppermost Sphere here, next or nearest to the Rest hereafter. And by Intercourse with the *Elobim*, by Thanks, Prayer, &c, an

Earnest of hereafter, then without any Intercessor at first Hand, and in Charity in explaining, averring, defending, and extolling the Powers of the *Elohim*, and communicating them to Men, in order to make them capable of receiving the same Advantages: For, as making others understand here is a great Part of our Duty, so conferring with others, even with Angels, will be our Employment and Enjoyment hereafter. This was never forgot, not even among the most ignorant of the *Jews* or *Gentiles* till now. *Spencer de Leg. Heb. prim. Edit. p. 1046.* *Mafium in Jos. vi. 4, Vulgo dicant Cabalistæ eum, nempe qui Sabbathum non colit, neque de conditi Orbis ratione, neque de vitâ futurâ, rectè sentire.* *Boyle's Lectures by Mr. Williams 4 Feb. 1694-5. p. 24.* cites *Euseb. Hist. p. 678.* *That Lucan and Solon called the Sabbath the most holy Day.* Callimachus, Homer, and Linus, — because the Work of the Creation was then finished, the Birth-Day of the World. Since Man cannot be the Original himself; the next Thing he can desire is, to know the Perfections in the Original, to love them which is the Terms of their Favour, and the Consequence, Admission to see those Per-

fections, and enjoy the Support and Pleasures they will afford to all Eternity. This was only then to be acquired from considering their Works here. This was to have been the Work of the Sabbath, till that had qualified them for a View of higher Objects: So the Sabbath was made a Memorial to *Adam* of the Commencement, and if they had stood now, of that Rest which each Person, when he had finished his Work, or all, if they prevailed, when the Operations of this System should cease, should enjoy! an Earnest of the Employment and Happiness of such Men, when the Number of the Elect shall have lived, when what is represented by Seven in Days or Time, shall be accomplished at the last Day, when they shall arrive above the seven Spheres in this System, in a higher Sphere, where all Things expressed by the Word Seven are Fulness, Perfection, Saturity of Enjoyment, *duracione completa atque perpetua*, by the Contemplation of eternal Beings, their glorious Mansions, infinite Power, Wisdom, &c. These Saints in Glory are represented by the fixed Stars, each successively supplied with new Light, and each successively reflecting it upon others, some near, some further off, so

some with more Light, some with less. They placed round about the Throne, so as, if they could, to see and contemplate all the Operations of the Names, the seven Lamps, and seven Spirits, in this System ; without, out of the Reach of this View, are wandering Stars (Dogs, Sorcerers, &c.) to whom is reserved the Blackness of Darkness for ever.

Though the Time for Service was appointed, this was a natural State, the Service, if one may call it Service, was a natural Service, and every one was to perform his or her Service, and thereby qualify themselves. This Service is founded upon the State and Relation of Things upon Right and Justice. If the *Elohim* exist with these Powers, the first Service in the first State was to honour and love them for their Powers, Perfections, Benignity, &c. The next for their Property in Man and all Things, for giving them Being, and him Power to obtain the Protection of their Power, and the Blessings of their Favour, and the Enjoyment of contemplating them with those Perfections. The next was Fear of their Justice and Power ; for as their Power is the only Protection, so their Perfections are the only Things which naturally

naturally reward those who seek or search for any Reward ; seeking *Jehovah Elohim*, acquiring the Knowledge, and thence the Love of them is that, which naturally from the infinite Perfection of the Object will reward, recompence, and employ the Seeker successively to all Eternity. And since that Part we commonly now call Providence, or the Government which over-rules the Designs of Men, cannot be a Subject of Contemplation, except where the *Elohim* ruled and declared their Intentions by Prophets or Oracles, as among the *Jews*, and acted by Miracles, &c. because we are ignorant of their Designs, or what they intend to effect, and also of the Manner of producing the Effects. If this was a State of Probation, Preparation, or Qualification, wherein Man was to endeavour to learn or acquire the Knowledge of the Powers, Perfections, and Goodness of the *Elohim*, partly by Revelation, and partly by their Works, so that the Effects might appear in their Actions here ; and that the Intent of the *Elohim* was, that every one should learn to know and contemplate them, and that he who knew, should acknowledge it to others, and endeavour to

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make them know it, and that the Contemplation of these is to be the Entertainment and Happiness of those who have practised it here for all Eternity. Then those who find no Pleasure in the Contemplation of the *Elohim* in their Works material and mental on Earth, will be no Ways qualified or able to find any hereafter.

Since this Service is founded as aforesaid; if we attempt to dispossess the *Elohim* of the Powers which are theirs, and which they never granted to others, nor can separate from their own *Essence*, as those are Things of infinite Moment and eternal Duration, and for which their Creatures ought in Justice to love, obey, &c. The Crime of attempting (for Man can go no further) against them, and making their Creatures beleive that they of Right belong or are conferred upon others, and so indeed robbing them of the Love and Service of their Creatures, and so the Creatures of their eternal Happiness, is as far beyond any Attempt or Act of dispossessing any Creature of what it is possessed of, which is comparatively of small Moment and short Duration (that of separating them from their *Elohim*, which is included in the

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the first excepted) has no more Proportion than there is between the Creator and Creatures, and between what he is possest of and what they are possest of. The Crimes that they commit against those Beings, which they owe these Services to, are, as the Persons and their Actions are, infinitely great ; and as the Services or Duty we owe to our Fellow Creatures are, but as they are their Creatures ; and the Crimes committed against them can but be as against their Creatures, or in Pursuance of Breach of Commands or Rules made by the *Elobim* for them, they bear no greater Proportion than Finite does to Infinite. And as there are Commandments and Rules for the first as well as for the second, breaking one of the Commandments, in relation to the first, has the same Difference in Proportion as breaking one of those which has relation to the second ; notwithstanding that the Commandments are both made by the same Right, and that we have lately been taught otherwise ; for, *James ii. 10*, is comparing the Branches of the social Law, not that with the divine Law : But the Comparison is parallel, whoever gives up any divine Attribute to a Creature, and

and so breaks any Article of the divine Law, gives up all the Attributes, and so breaks the Whole of the divine Law; and whoever, whether *Satan* at first, or Man after, diverts Men from acquiring the Knowledge aforesaid, and so paying their Services, besides the Injury done to the *Elohim*, rob Men of that which all other Things have no more Proportion to, than the Pleasure of this World has to the next, or the Life of Man to Eternity. Besides there is no Mean, those who neglect those Duties fall into the contrary Vices.

Making it uncertain where the Power is lodged, does not only rob the *Essence* of the *Elohim* of the Glory and Homage due to them, and hinder the Creatures from paying it, and qualifying themselves for the Enjoyment of their Presence, but breaks down the Fences of Society, Government, &c. For if it once be suggested, that the Powers are in Things which cannot know, reward, or punish, the Causes of Love and Fear cease, and those who are governed, either by Hopes or Fears, would be at Liberty to make any Inroads where human Laws do not punish with Death.

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If *Adam* had not been informed, and endowed with unblemished Faculties, he might have guess'd, as the latest *Heathens* did, and their Scholars do, when he saw Light come from the Sun, and nothing go thither, that it was formed out of the Orb; and because the Light, Orbs, Waters, Creatures, &c. seem to move, as if they moved by themselves, by an invisible Agent, or acting in a Manner not immediately visible to try Mankind, whether they would beleive Revelation or their own Senses, or judge by the Appearance of Things; and for many other Reasons, when he saw Light Bodies, &c. move, and could not, without Application, see the mechanical Agents that moved them, he might have guess'd that they had Powers to move one another or move of themselves, and might have made several of the infinite Numbers of foolish Guesses, which many of them have since made about those and other Things: But I have sufficiently shewed, that the first Man was created and formed with ample Capacity, that the Knowledge of the Powers in the first and second Causes was revealed, and that he was sufficiently instructed emblematically to understand  
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the Difference between the Powers in the *Elohim*, and that which was in the Names, the material Fluid in the three Conditions of Fire, Light, and Spirit ; that the Institution and Employment of the Sabbath was to preserve and enlarge it, and that his BusinesS was to cultivate that Knowledge, and his Duty was to confess and assert the Powers which were inherent and incommunicable from the *Elohim* to created Matter or Substance, and to resist any Temptation which should persuade him to allow any of those Powers to Matter or Substance by Confession or overt Act ; and this without any social Law, except that of Marriage, or any other Terms whatsoever, was to qualify him, when he had acquired a sufficient Knowledge of the *Elohim*, so as to desire a further Contemplation of their Perfections, and a nearer Enjoyment of them to remove himself by eating of the Tree of Lives or Immortality into the eternal Enjoyment of that happy State.

The first and second great Commandments, nay the Means to keep them, are comprehended in the Institution of the Sabbath, and the Prohibition of the Tree.

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The Duty of Man is to love the *Elobim* and Men, how shall he love those he does not know ? This is not an Act at Will, but to be acquired by Discoveries, considering and contemplating upon the divine Perfections and Goodness, but first upon their Power. Any rational Being, who knows, and has not offended them, would, if it were possible, that he had no Relation to them, admire, praise, and love them ; how much more with the additional Obligations of general and particular Goodness ? Consider ones self in each of these States, and in what Light they, for each of these Actions, would stand to one who, if it were possible, were not a Party concern'd, were not made by them, or were not subject to them. How would he judge between the *Elobim* and us ? How would he act for himself ? Would he not be desirous to come into their Favour, and have the Liberty to contemplate them, their Perfections, and their Works ? When this is made an Object of Desire, it takes off the Views below, about which Men contend, and hate one another, and a Man so qualified looks at other good Men as the Sons of the *Elobim* and his Brethren, and wishes those who are otherwise,

wise, were so, has no Jealousy of being rivalled, or of having his Share in that he desires lessened, by being assistant to bring in Numbers, but becomes more like the *Elohim*. The Institution of the Sabbath was to make Men study the Wisdom and Perfections in the *Elohim*, shewed by Revelation and in their Works; that was the Method to make Men love them and their Creatures; and the other, which was to the same End, enter not into Reasonings with, give no Credit to, any who deny Revelation, offer Evidence from Appearances, and pretend, that some of the Powers in the *Elohim* or greater, are in created Matter, Substance, or, &c. because that was renouncing the *Elohim*.

Satan had nothing else to turn Philosopher with then, but the Powers in the Names; he durst not attempt to attribute any of the Powers of the *Essence* to other unmechanized Matter. As *Adam*, and *Eve* from him knew, they did great Things, he had some Pretence to extend their Power. If they had not understood where the Powers lay, as the Case stands with Men now, he might have attributed the highest Powers to those

those Parts of Matter which are passive,  
and can do nothing.

Satan by the Mouth of the Serpent attacks *Eve*, she foolishly enters into Conference with him. He asserts that the Penalty of Death was but a Threat, that the *Elobim* knew that there was Power communicated to that Tree, to communicate Wisdom like that in the *Elobim* to the Eater (a Power only in the *Elobim*, and in Species and Degree greater than they could give) and insinuated that the *Elobim* could not hinder it, so had invidiously forbid them the Attainment of that Happiness. *Eve* imagined she saw some Evidence of this in the Appearance of the Fruit, was ignorant, so ambitious, took *Satan's* Advice, rejected Revelation and the Power of the *Elobim*, trusted to the Powers in the Names, and by eating initiated herself a Subject to them; and by her Solicitation persuaded *Adam*, sensible of the Crime, to eat, and take his Fate with her; whereby they came Rebels, their Bodies became subject to Death temporal and eternal; their Estate was forfeited, and the Species of Matter Men are made of, accursed. If *Adam* had allowed Power in any Part of Matter, other than mechanical in the  
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Names, to move itself or other Things, it had been the same Crime. For that Essence which had Wisdom in itself, and Power of communicating it, had also the Power of Motion in itself, and Power of communicating it, and so of all other Attributes; and no other Substance or Matter has, or can have, any of them. The Crime was allowing Power which belonged to the Essence, to the Names, or &c. nay, perhaps allowing more Power to them than was in the Essence; a Power of communicating what was incommunicable; for 'tis as impossible to communicate this sort of Motion, as that sort of Wisdom; therefore whatever has any of these Powers, is the Object of Admiration and Worship.

If the Command had been, thou shalt not bring a Loadstone and Iron near one another; and *Satan* had brought them, and suggested, this Stone is a Sample of the Vertue in Stones, Orbs, &c. proves they have Power of Motion in themselves, and of communicating it to others. If *Eve* had had Sense to have known what the Names did, she would have laughed at the Devil for a Fool; but if instead of that she had been ignorant how it was done, tried the Experiment,

ment, seen it prov'd in Appearances, gone to her Husband, told him that she had met with a Philosopher that would teach them all Secrets, and drawn him in to try and own the Experiment, the Crime had been the same, and as great or greater.

If the Temptation were to be made now: Madam, you are possessed of what *Eve* aimed at, you can perceive without Sensation, and judge without Evidence. Creation is uncertain, Motion is the Point, the highest Attribute; and upon a Pretence that it is an Imperfection to move, that it implies Finiteness, God cannot move himself, nor any Part of himself; and as his *Essence* is so near a-kin to empty Space, that it can neither further nor obstruct the Motion of any Thing, and he pretends he has given a Commission to the Names to move Things; there is no such Thing as the Substance of the Names; if there were, it would hinder Motion: But he knows Stones and Orbs can do both, and know how to move, and to manage this System, and he has forbid you to make the Trial; because then you will know they can do more than he and his Names can do,

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and where the Power he claims is; and then you will understand my Philosophy and my Religion.

But to return to the Fall. It was not then in the Power of Man to retrieve himself and Posterity, to make himself fit to converse with the *Elobim* in this State, much less to qualify himself for nearer Admission hereafter. And if Provision had not been made to redeem that Forfeiture, he had been eternally separated from the Enjoyment of the Presence of the *Essence* of the *Elobim*; but a Method had been contrived for redeeming them, making up their Defects, and making them a second Time capable of the final Enjoyment; a Promise was made, Conditions published, the Manner typified by the Cherubim, the three Persons, and Man taken into one. *Adam* and *Eve* accepted the Terms, he named her *Hevah*, she that was to bring forth, and in Succession bring that Manifestation to Light. The *Elobim* accepted them, and typically cloathed them with the Righteousness of that Person who was to be the Sacrifice. Man was now to be governed by the Appointment of the *Elobim*, in relation to *Christ*; he (Man) was only to approach at second Hand, nay,

I think, I may say then at the third Hand; after the Fall, none, except he who personated *Christ*, was permitted to pay any open or publick Service, or to approach the Altar. The second Person then became the Intercessor, he by the Priest was to preach, to pray, to offer Sacrifices, whereby he represented the great Sacrifice of Atonement, and acknowledged the Powers in Nature were mechanical, on the Sabbath, or particular Occasions, and annually, at the Sacrifice of Atonement, to sprinkle them with its Blood, to enter the Holy of Holies, and present the Blood, and at his Return to bless the People. The Fall of Man, by breaking the first Law, surely did not avoid that Method of Qualification, Law, or Duty, which arose from the Nature of Persons, Things, States, &c. but made it more necessary for the future to practice, publish, propagate, and aver, or maintain it, and avoid every Appearance of Neglect or Crimes of that Nature. Here was an Addition made to the Memorial of the Sabbath, to contemplate the Wisdom, Mercy, Goodness, and Love of the *Elohim* in the Promise of purchasing us, in the Redemption, and Resurrection of Man, in assisting one to perform Righteousness

teousness for them, &c. But Man who came in, must have the first Qualification as well as the second, he could not have the second without the first: As Man's Mind was alienated, it must be set right, because till Man have just Sentiments of the Power of the *Elohim*, love them, and desire further Knowledge of them, and the Enjoyment, of their Presence, notwithstanding the Promise, nay, Performance of Redemption, they cannot accept of it, much less can they be fit for that Enjoyment and that Society. The Promise of the Redemption of Man was to win their Minds to the Admiration of the Perfections, and of the Love and Wisdom of the *Elohim*, as well as the Performance was to atone for the Crime to Justice; though his Debt were paid, if his Mind were not set right, that would not bring him in; Man is not to be changed, but improved hereafter, and Punishment in a pretended Purgatory would be the Means directly opposite to produce those Qualifications; and social Duties have no Place nor Object hereafter. This Addition, nay, all the Steps and Completion of it, cannot at all alter the Employment, there can be no other Enjoyment in Heaven, but in

in contemplating the *Elohim* in their Powers, Perfections, in their Works, Goodness, &c. nor can there be any other Subject of Entertainment or Conversation there.

From the Fall to the Flood we have the Genealogy of *Christ*, and what is necessary; but the Hints about Sacrifice, Services, &c. though sufficient, are but short; because they were then expressed hieroglyphically, (and have taken much Compacts to explain them) and were afterwards to be fully expressed by Writing with Letters and Words. When Men relapsed into Errors of this Kind and their Consequences; the *Elohim*, to demonstrate their Power, brought up the Waters of the Abyss upon the Earth, drowned all, except those in the Ark, dissolv'd the Shell of the Earth, reform'd it with considerable Difference, carried down the Waters, &c. as at first. *Noah's* Family kept the true Confession, till another Relapse, till many of them began to build the Tower of *Babel* for an Altar to the Names; where they disagreed, divided into Sects, and dispersed to different Places. Among those who persevered in the true Confession, were the Family of *Abraham*, &c.

I have shewed that the antient *Heathens* knew, that the *Essence* of the *Elohim* created, and framed this System, and that all, from the Beginning, understood the Motions and Powers in the Names. Thence it was the chief Duty and a Virtue in all, nay, even in those who first fell into Heathenism, before they fell, to acknowledge that there were mechanical Agents, and that the *Elohim* employed them for the Service of Man, and to be an Earnest and an Evidence of that Support, which the real Names will, by their immediate Power, afford to those who shall be happy hereafter : But going one Step further, or the other Way, led them into all the Gradations of Evil. 'Tis asserted, that they at first urged, for Excuse, that the *Elohim* were retired out of this System, and had left the Support of it and Men to the Names, and therefore they ought to pay Service to the Names, as the Ministers or Deputies of the *Elohim*. When they began to pay the Services, and others, who kept right, opposed it, they would, as I have term'd it, naturally be forced to assert something which they thought would justify those Actions ; and they must, of Necessity, renounce

nounce some Points in the reveal'd Knowledge, and begin to imagine ; the great Actions they were sensible they perform'd, with the Appearance of Wisdom, Order, &c. and the constant Study of them helped them forward, made them assert there were some other, some incommutable Powers in them, for which they paid those Services. They could never have been induced to pay Services to a simple Machine for what was in its self, but as Ministers : But when they had paid Services to them, and found that not allowed by Revelation, they were forced to seek for Pretences, and found, as they pretended; from the irregular Motions of Winds, Clouds, Storms, Lightning, Thunder, and the various Appearances of the Sky, &c. that there was something beyond Mechanism, and began to dream that the Names were Intelligences, had Wisdom in them, and that they performed those regular Actions voluntarily ; that Thunder was their Voice, the Lights their Eyes, the Appearance of the Sky their Visage, which exhibited their Pleasure or Displeasure, &c. and I think, I may say, they never attributed any other incommunicable Powers, except that of Intelligence and its Consequences ;

but allowed they performed all their other Operations mechanically, nor ever attributed any Powers to other Matter which had no mechanical Powers, till after the Confusion of Languages, that a few of the Authors our Philosophers cite, went further by mere Ignorance. As soon as they began to imagine there were Intelligences in the Fluid of the Names, but no other Powers, which Mechanism could not perform, as they knew, and the Jews allowed, that the *Essence* of the *Elohim* resided out of this System, they then first suggested, as our Philosophers do now, that the *Essence* of the *Elohim* could not see or act, but where they were present, and that their new *Elohim* constituted Space in this System, and were present in every Part of it, &c. By Degrees one Imagination forced on another, till they renounced the whole Revelation, and so acted solely upon Imagination, which made them by the same Degrees neglect, and at last forget the *Essence* of the *Elohim*, and so they became Atheists, and called the Names *Elohim*. But they still retained a perfect Knowledge of all their mechanical Motions and Operations; and not only retained the Services which had been paid  
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to the old *Elohim*, for the Operations of the Names, but also retained the Attributes and Services for the Atonement and Redemption of Man, and expected something of that Kind, from their new *Elohim* the Names, which we find attributed to them in their Temples, which were in *Canaan*, when the *Jews* came thither, and so downward. So that there is not one Species of Motion in the Fluid of the Names, of the Orbs, in the Waters, in Vegetables, or Animals, but the Agent, the Patient, the Manner of performing, and the Actions performed, are expressed, besides what was imaginary in the Attributes, &c. given to these new *Elohim*; their Worshippers had Observatories, Telescopes, Dials, Loadstones, &c. they had the continual Contemplation of these Operations, and thereby they admired, and without Cause, loved their supposed *Elohim*, and they falsely hoped, that this would qualify them to be Favourites of those *Elohim*, and that their Souls should be placed in, or among them, and that they should have the Pleasure of contemplating their Perfections after Death; and this employed their Minds, and kept them easy, while they understood these Powers, as I have shewed

shewed in the *New Account of the Confusion of Tongues*, p. 128. in the Parable of the Younger Son. Their Skill was so great in Astronomy, that soon, after the Apostasy, the Chaldeans began to make Calculations of the Motions of the Orbs, Eclipses, &c. and continued them down, as they assert, to the Destruction of that Empire, by which our Calculations are now made. 'Tis likely, they had then, though we find them not mentioned till lower, such Representations of the Motions in this System, as we call an *Orrery*, moved by Clock-work. The Zeal of these Men was so great then for the Honour of these *Elohim*, that they undertook, and accomplished Works incredibly difficult and great, for Temples, Altars, and Monuments, with Hieroglyphical Representations, both large and small, of all the great Motions, Powers, and Actions in this System, before and in their Temples; their Machinery for carrying and raising great Bodies (a Consequence of their Knowledge of Nature) will never be equalled; their Knowledge in Architecture, Proportion, Representation, Pourtriture, &c. are preserved in the Ruins of some of those inimitable Monuments.

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We have hints of several Families, who preserved the Knowledge, and Worship of the true *Elobim*, for some time, among them. Of them *Job*, who stood the Temptation by which *Adam* fell, was one. But the most Eminent was *Abraham*, the Eldest of the Eldest Line who fled from his Country, had the Promise of Redemption renewed to his Line, with the Earliest of *Canaan*. He, his Son and Grandson had Vision of, and Intercourse with the true *Elobim*; the last, and his Race went down into *Egypt*, and were there tempted to worship the Names: *Moses* was sent to fetch them out, and to make all the Earth know, that the true *Elobim* were of the *Essence existing*. Since the Creation of this System was not seen by Man, the only remaining Proof that there was an *Essence*, and Persons in it, superior to these in the Names, was that they should shew Man by Voice, or by Mission of another Man, that they had Power, and did controul the Powers in this System: And even this Evidence could not be so to Man, who did not know where, and how the Powers in this System were lodged, and acted; these are called Miracles. What the Agents and their Actions, which *Moses* controuled

trouled, were, I have sufficiently shewed, that admits of no dispute; I have also shewed, that the Misapplication of the Emblems to these Powers, which bore the Names of the Eternal Three, the *Elobim*, and the Captivity of that Line, which stuck to the true *Elobim*, whereby they were hindered from performing proper Services, and exhibiting proper Representations, moved the *Elobim*, in Mercy to Man, to reveal the Method of Writing by Letters, thereby to preserve the Knowledge of the Powers in the *Jehovah Elohim*, and determine the Mechanical Powers in the Names, &c. and the Terms of Man's Redemption; and also regulated the Memorials or emblematical Representations of it, till *Christ* should come, and added the Services whereby the Powers in the Names had been, tho' unjustly, properly acknowledged to them, and reclaimed them to *Jehovah Elohim*. Since there is not any other Evidence of this *Essence*, and those Persons, but from the Scriptures, and the Emblems they direct us to; and since the Opinion of the Veracity of the Scriptures, at least the Credit they will meet with from us, in a great Measure depends upon the Truth of the Descriptions of the Things,  
*Actions,*

Actions, and Motions, which we can see; 'tis amazing to me, that those who are not past all Hope of Benefit from those Persons, should not have done something which they have neglected.

The great Apostasy made it still more necessary for those who stood, to be more circumspect; the Deliverance out of *Egypt*, so from being forced to acknowledge Intelligences, so incomunicable Powers, in inanimate Matter, could not abate those first natural Duties, Laws, and Services; but made the Performance, the strenuous Averment, Publication, and Propagation of them the more necessary. It was to prevent the contrary Vices, all the Commandments, Laws, and Ceremonies, besides those which were to preserve the Memory of the Redemption to come, for that Crime, were to pay Services for, and make Acknowledgments of the Powers in *Jehovah Elohim*, and to prevent making any Acknowledgments of any Powers but Mechanism to Matter. And, as I have sufficiently shewed, a great Part of the *Psalms*, and indeed of the whole Bible, was writ by the Inspir'd Authors to this End. The *Elohim* by their Operations in *Egypt*, and in the Wilderness, exhibited their Powers, by which

which they formed this System, a second Time, and typically performed what their Names express, the final Delivery of those who trust in them from the Captivity of Sin, and putting them into Possession of the promis'd Rest. The Temptations, and Difficulties the People underwent in *Egypt*, and by the Way, represented the Dangers, and Labours of Man in this State, and the Enjoyment of the Land of *Canaan*, where they, if they, would have trusted in *Jehovah Elohim*, were to have been protected from all Disturbances, and have been at Liberty to celebrate (which they always were when they did) thofe weekly, yearly, and jubilee Sabbaths, without Labour, supported by supernatural Supplies, to perform the Duties there, which were to be their enjoyment hereafter; and so make the Land a Type of that Place of Rest.

Upon Pretence that the Motions of the Orbs, &c. shewed infinite Wisdom in the Movers, and that besides, as aforesaid; 'twas pretended they performed voluntary Acts, the Stress of their Pretences to worship them in some Degree, tho' not as absolute, after they had been overruled, and controuled, turned upon the Truth,

Truth or Falshood of those Assertions : The Scripture is full of Assertions, that Wisdom contrived these Operations, made the Light know its Time of coming in, going out, &c. But that there was no Intelligence, Wisdom, or Will, in any of the Parts of this System : The *Essence* who had Wisdom resided not in them ; as this Error was early, *Job* opposes it, Cap. xxviii. 12. & al. But where shall *Wisdom* be found, and where is the Place of Understanding ? and makes all the Parts of this System answer, it was not in them ; hence numbers of Claims most eminently, *Isa.* lxi. 21. & seq. Indeed the Order and Motion in natural Things, are Evidence of the Intelligence and Wisdom of *Jehovah Elohim* ; and on both fides they were called Mechanicks, Wise-men, who could see this Mechanism, Wisdom of the *Elohim* in those Works, so those who could express, or represent them. The *Essence* of the *Elohim* is as aforesaid, unapproachable, inaccessible, *cadesh*, separated, to any created Being, or Substance, except to that Person, who by his Merit of performing perfect Service, and atoning for the Crimes of Men, who should accept of the Terms,

has the infinite Honour of being taken in, and joined to it, declared to *David*, *Psal.* lxxviii. 18. Their Residence and this Act are represented in the Temple; the Heathens returning to Obedience in the Outer Court, the *Jews* in the Inner, the Priest in the Temple, and the Emblem of the *Essence*, with Man taken in, in the *Sanctum Sanctorum*. Before the Veil (Flesh) was rent, typified by the Approach of the High Priest, once a Year with Blood into the *Sanctum Sanctorum*, where their immediate Presence was represented with the Man joined. The *Essence* was not to admit Orbs, and filthy Matter to pass in it, nor was it to pervade them, that was left to the Names, the *Elohim* of the Gentiles, observed in reproach to their *Elohim*, and their Worshippers, by *Clem. Alex. Admonit. ad Gent.* cited in the 2d Part of M. P. p. 25. nor was the *Essence* to be inhabited by wicked Men, much less by Apostate Angels, or Devils; nor even is the immediate Presence, or Vision of that *Essence*, to be approached by any created Being, except those happy Beings who have stood Tryal, and are, or shall be, taken into their Protection, and those of Men who approach by that unparalleled Mercy of  
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the said Satisfaction by Blood, whereby they are made acceptable, holy, &c. no polluted thing can approach thither. The Irradiation of their Attributes, for Protection to the Good, for Punishment to the Bad, for all the Designs of Providence; so the Power of Seeing, Knowing, Judging, Rewarding, Punishing, and every Attribute, is present wherever they please to act, in as ample a Manner, as if the *Essence* were there present: This is the peculiar Attribute of the *Essence*, which was originally represented by the mechanical Irradiation of the Names, whereby they acted upon all Matter in this System, to give an Idea; how the Persons of the *Essence* perform their Operations, in the spiritual and material Systems; and the only Contest between the *Jews* and Heathens, was, whether this Power, not only mechanical and material, but spiritual was inherent in the *Essence*, or in the Names; and the Sum of all the Service of the *Jews*, Memorials of Redemption excepted, was *Hallelujah*; attributing the Power of Irradiation to the *Essence*. And at that Time any one except the Chief Priest, or those who by their Office personated *Christ* among the *Jews*; or on the other Side, Personated

the Light, and that pretended Intelligence in it, who had presumed to have worn this immediate Emblem of the *Essence*, would have been at Sight stoned to Death, on either Side. And I have had the Misfortune to be born in a Time, when not one in our Universities, or Church, has had the Learning, or Sense to reclaim this Attribute for the *Essence*, but have suffered, *plusquam Satan pene Legion*, to give the Power of Irradiation to Orbs, Stones, &c. so the Difference between a *Christian*, *Jew*, and a *Heathen*, was that the *Jew* attributed the Principal Power, Salvation, &c. to the *Essence existing* in the *Elohim*: The *Heathens* attributed at least a Share of the Power to the Names, the Creature, and expected Salvation, or Happiness from the material Light, one of the Names, or from that Intelligence they imagined was in it.

The Duties in Society founded in the Institution of Marriage, being begotten, born, &c. and spur'd on by Instinct, are temporal; and some of them have also been supposed to be spiritual. The first is to propagate, to be industrious, and incourage Industry, to procure Food and Necessaries for their Families, so for the Young, Superannuated, Impotent, &c. and

and regular Education and Instruction for the Young, in such temporal Sciences as each is to be employed in ; so in political Families, &c. as the Practice of these Things are to cease here, and there is to be no Marriages nor political Families hereafter, but Men are to exercise the Duties of Angels, these can be no Qualification for hereafter ; none but the *Mahometans* ever dreamed of social Pleasures ; the spiritual Education of Children belongs not to this, but to the prior Duty, of making known the Power and Wisdom of the *Elohim* in their Works, their Dispensations by Revelation, &c. and naturally at first are left to Parents, sometimes usurped by political Parents : But as more have always erred than gone right, and as Parents endeavour to force their Children, and so political Parents, into the Sentiments they have in these Things, and into their Method of Worship, that Design has not turned to Account. Those social Duties were the same from the Beginning. At *Babel* there were vast Numbers fell away, not from any Duties of Society, or any other Laws between Man and Man, but from attributing and confessing the Powers which are inseparable from *Jehovah Elohim*,

and attributing them to the Names, and making them *Elobim*: Though indeed, that in Course of Time, when they had introduced strange Imaginations, made them break through the social Duties between Man and Man, between Men and Women, between Parents and Children. These Duties were the same after the Division to *Jew* and *Gentile*, except where each of their Religions altered them, as dedicating Women, some to be Virgins, some to be Whores, sacrificing their Children, or &c. After the Fall, and before Writing, the Services appointed became Duties to the Persons who entered into the Terms of Redemption; so after and by Writing, those who entered into the Terms, besides those Duties, had negative Laws against any Incroachment upon any of the divine Attributes, and negative Laws to prevent those Crimes which were introduced by Consequence of breaking the divine Laws, and following the Imagination of Deserters, so that they should not break the Terms of Admission. Men have called the latter Part of these the moral Law; but I cannot see why. The Command or Memento for keeping the Sabbath, originally instituted, is positive. The social Law, from

Male

Male to Female, from Parents to Children, &c. is strongly implanted by Instinct. The Duty of Children to Parents is enforced conditionally; because, besides the other Reasons assigned, Parents had a Right by the *Jewish Law* to accuse a disobedient Child, and cause him to be put to Death. On both Sides among *Gentiles* and *Jews*, there was a Right in private Persons to revenge the Breaches of the social Law, as in Murder, Fornication before Marriage, Adultery, Disobedience, so Theft, Perjury, &c. And when the *Heathens* made Kings, they had Cognizance of those Crimes; and the Laws against them were first writ by the *Elohim*, not as King of the *Jews*, but as the *Elohim*, who made others, and those the Terms of Purification, or as it has been termed, the Covenant. If they had not been enjoined upon that Account, the *Jewish Magistrates* or Kings would have put them all in Execution, except the Tenth, which they could take no Cognizance of. I think, as I said before, they were still referred for Examples to the Brutes, which were at first, and many in the Scripture made Objects, to inculcate the Duties in Society, nay, Emblems of spiritual and divine Perfections.

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Many of them are more strictly bound in Pairs than is common between Men and Women; in the Species where that is useless, the most able Males preserve the Perfection of their Species by taking the Females from the weaker. Many, both Males and Females, take greater Care, Pains, and run greater Risques for the Propagation, Education, and Defence of their Young, than any of our Species; some for supporting their Old. Many of them excel us in instructing their Young, so in Policy, in Industry, in mechanical Arts and Operations. And there are other Species among them Examples to deter Men from the Vices in Society, who are libidinous to their Detriment, who have no Regard for the Preservation or Education of their Young. Others, who mind nothing but singing and dancing, and suffer themselves to die in Winter for Want of Food. So some are voracious, destroy, and eat other Animals, others who are content to live on Grass or Weeds. So in many other Cases, nay, for the Mind, &c. none of these Perfections can be the Means of Qualification. Charity, which so far as it relates to Actions of a Man, to others, is the highest Virtue which can be exercised towards

towards Man, and will in Part be exercised in the State of Happiness, is not the Means of Qualification, but a Consequence of it only, here an Evidence of being qualified; much less social Duties which must cease with this Life.

While the *Elohim* were King of the *Hebrews*, they gave them several political By-Laws and Precepts, which were suited to answer the Design of the *Jewish* State, to keep the Tribes separated, to keep them at Enmity with the *Heathens*, and to many other Purposes, adapted to the Circumstances of Men at that Time and in that State; several of which were neither immediately divine or social, but conducive to the general Design; nor had any Relation, or were to be any Obligation to any other People.

The great Laws to the *Hebrews* were from the Beginning; the negative was to have no other *Elohim* but those of the *Essence* existing; they were not to attribute the Essential Powers, nor those of Redemption, nor even the mechanical Powers revealed and known to the Names or any others. Their whole Religion was to attribute the aforesaid Powers to the *Essence* by Sacrifice, &c. and to exhibit the Types of the Redemption of

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Man, and the Service of their Lips or Confession consisted in attributing, asserting, maintaining, defending, and in propagating the Knowledge of them ; and in opposing any Attempt to the Contrary. And the Service of their Hands was in destroying all Memorials of others, and all who attempted to go or lead the other Way. They had strict Laws to stone every one who deserted or sacrificed to the Names, who made the least Attempt to seduce others, who blasphemed or derogated from the *Essence*, or who broke the Sabbath ; and when the People of any City neglected to stone the Criminal, the Nation was to destroy them, and burn, and erase the City ; and if the Nation neglected, the *Heathens* were to carry them into Captivity, and upon Repetition to destroy them. This was their Religion then, and this in Substance is every Man's now ; and by neglecting to put these Laws in Execution, these Crimes took Root, for which they were several Times carried into Captivity, and kept till they lost their Language, and with it the Knowledge of their Religion, and of the Operation of the Names ; were kept in Subjection to the *Heathens*, till they apostatized from the Faith, and till that Nation was finally destroyed. I

I have shewed that the Knowledge of the Powers in the *Elohim*, and the mechanical Powers in the Names, was revealed in Paradise, in and by the *Hebrew Tongue*; could not be known, but by Revelation, and could not, as far as we can see, be revealed and preserved by any other Language; and was handed down by Emblems, Tradition, &c. I have shewed how those two Points were understood both before the falling away at *Babel*, and how both were understood, and studied by the *Jews*, and the latter by the *Heathens*, till Writing recorded them for the *Jews*, and lost the *Heathens* theirs. I have shewed that at the Revolt at *Babel* the *Elohim* promised to erase the Knowledge of the Powers in the Names, and so their false Confession and Religion. I have shewed that as *Moses* and the Prophets writ by Inspiration, they preserved the pure *Hebrew*, and in it all necessary Knowledge; so the *Heathens* by attempting to write with Letters, by forming in each Country different Characters, different Numbers of them, giving them different Powers, and acting without any Guide, but each as they fancied, misplaced the Letters, and so unknowingly, for the great End of confounding the false Worship, and

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and preparing them to receive Christianity, lost the *Hebrew Tongue*, and with it all their Knowledge, and then were forced, each to form new Languages, each in a different Manner, with Helps of Particles, Terminations, &c. to distinguish their Parts of Speech, &c. and were some Ages before any of them could agree to form Words to convey their Meanings to one another about these Objects and their Actions, and in the mean Time had lost the Knowledge of them, and so at last the Words conveyed no Ideas or Meanings at all, only had amongst them retained a Notion, that the Air was God, but knew nothing of Mechanism, or how it acted, only knew that their Forefathers had sacrificed to it, &c. were just in the same, or a worse, State, than they would have been, if they had been created, and had sprung out of the Ground, and had received no Information by Revelation, and none of them could have any Help by any other Way; for the same Chance had befaln each of the neighbouring Nations, and none of them could understand any of the new Languages of others. The Priests and Poets gave the Names such Epithets, as none can understand, and as soon as they could

could write, made the new Names of their Gods act Farces or Scenes, like the most dissolute of Men, and thereby lost all Reverence to their supposed Gods, and broke through all the Duties in Society. Those, who set up for Philosophers, fell to guessing, how this World could be made, how the Parts got together into this Form, which moved, and which stood still; how those which they supposed moved were moved, how Things which shifted invisibly, were changed, as Air into Water, and *vice versa*, how Men, brute Creatures, Vegetables, &c. were produced, as none could tell how, they left it to Eternity, Chance, Properties in Atoms of Matter, &c. Those *Heathens*, whom we now call *Atheists*, convinced, that the Agents, the Names were not intelligent, so were no Gods, gave their Reasons, and laughed at them. Those, who saw Matters were not like to be determined, resolved, some to guess, what a God should be, and what Religion should be. Others, to let the Gods and all these Things alone, become Moralists, Naturalists, be civil to their Neighbours, and write about Morality. The sober *Heathens* writ against the unnatural Abuses of the social Law in their religious Ceremonies; so against the Vices introduced

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duced by Imitation of their Gods, in their Farces, in their Services, in Religion, &c. there are but a few of the Books writ upon these Subjects preserv'd, nay, but a few of those in two Languages. The infinite Number of Guesses and opposite Notions in them, many the most stupid 'tis possible Men could frame, each contended for at its Rise, and some for long after, and the infinite Numbers which must have been writ by others, if they had come to us, shew, and would have shewn, that Men, even of the most elevated Parts, without Revelation in these Points, are not much wiser, if not foolisher, than mere Idiots.

If the Confusion of Tongues had been produced at *Babel*, at the Time, and in the Manner, assigned by some, and that the *Hebrew* had but been a Language then produced, the *Heathens* in *Canaan* could not have known, and described the Names and Attributes exactly, as they have done, without a new Revelation; and if that were supposed, those of all other Languages, might have known it as well as they, and preserved that Knowledge in each Language, as well as in that we call *Hebrew*. If there was no Confusion of Languages then, but it had

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been produced, as others suppose, in each Countrey in Course, by Time, altered Word by Word, the later *Heathens* could not have lost the Knowledge of the Powers in the Names, but each Nation must have retained it, at least, in Substance ; and the great Design of erasing that Knowledge, had not taken Effect ; and no such sudden Change, from the highest Degree of Knowledge to the lowest Degree of Ignorance, could have happened at the Time I have assigned, universally by any other Means, but those I have assigned, or such a Miracle as they dreamed of at *Babel*, performed at the Time when that Change happened.

The *Jews* soon after their return from Captivity, apostatized, formed a new Scheme, made their *Messiah* a temporal Prince, who was to recover their Kingdom, subject all other Kingdoms to them, so the Types Sacrifices of Creatures, real Atonements, &c. and conformed the meaning of the Words, and Descriptions, in the Scripture to that Scheme. As the *Chaldean* Empire was vastly extended, so the *Jews* who had learned their Language, would have an Opportunity to communicate, and spread their new coined Notions ; as the *Greek* Empire

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prevailed, many of them would acquire that Language, and the first Light the *Greeks* had, was from the Translation of the Bible into the *Greek Tongue*, wherein the *Jews*, besides their ignorance of the *Hebrew*, were forced to take such Epithets, as the *Greeks* had used for their Gods, and determinately altered every Word, which concerned their own Scheme, from Plural to Singular, when they made the same Words for the *Heathen Objects* Plural, and for Fear of the *Heathens* or, &c. omitted, altered, or only changed into *Greek Letters*, the Old Descriptive Names of the Objects of the *Heathen Worship*. After this Translation was made, the *Greek*, nay *Latin* Writers, as their Empire prevailed, pick'd Blind Notions, and imperfect Descriptions out of it, and mingled them with their own, but never knew any Thing of the Original, nor of the Truth of any one Article, either concerning the *Elohim*, and their Powers, or the Names, and their mechanical Powers.

I have shewed at large, and hinted here in what State the Knowledge of the *Elohim*, and of the Names, was sometime before *Christ*, and when he came. In this State of Ignorance, *John*, and *Christ*, and

and his Disciples Preached to reclaim the Jews from their false Notions about the *Elohim*, and to convince them, that He was one of the Persons in the *Elohim* of *Jehovah*, the Essence existing, and to retrieve the *Gentiles* from the first Crime, from serving the false *Elohim*, and to bring both to the Knowledge and Love of *Jehovah Elohim*, so *Acts* xiv. 15. *And preach unto you, that ye should turn from these Vanities unto the living God — who in Times past, suffered all Nations to walk in their own ways,* so *1 Thes.* i. 9, 10. and *Acts* xvii. 30. *And the Times of this Ignorance, God winked at, but now commandeth all Men every where to repent, because, &c.* Christ was to convince Men, that the King and Kingdom of the *Elohim*, the Names so often predicted, and which the Jews mistook for a temporal King, and an universal Kingdom was coming, and was to take Place, when all Power in the Names and on the Earth was committed to him, and they were to pray for it, submit to it, and acknowledge him. From the Revolt at *Babel* downward, while Men knew the true *Elohim*, and that these Agents the Names, were their Servants, and worshipped the Agents, set forth

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forth at large, *Rom.* i. and at verse 21. *When they knew God, they glorified him, not as God, but, &c.* The *Elohim* hated them, and ordered them to be destroyed; when their Posterity became Ignorant by the Means aforesaid, after the Confusion of Tongues, they became Objects of Mercy; Means were offered, and Repentance, which was to leave attributing the Powers to those Agents, and paying them to the true *Elohim*, and consequently to leave off committing all the Breaches of Duties in Society, which this had drawn them into; and performing those natural Duties, would be accepted from them. I have shewed that the Knowledge of the Manner of this Atonement, and Redemption, was emblematically preserved, till Writing was revealed, and after that by Emblems, and Writing, till *Christ* the real Atoner came. And that the Prophets described his Person, Compound of the *Essence*, and Man, his Actions, &c. these Prophecies of him, and his Actions, were by him to be accomplished, Miracles were to be performed by him, and others in his Name; and many other Actions, besides dying for Men, which no Creature could perform.

form. When all these were performed, and that stupendous Act of Condescension, and Mercy, the Atonement was made; Man was not restored to Intercourse with the *Elobim*; he was not to approach the *Essence*, either in Publick, or Private Prayer, or, &c. but the High-Priest *Christ* the Intercessor; nay, at least not in Publick, without one who personated that Intercessor. This was so well understood by all, that the Apostles, as we should be apt to say, insulted those without, with *we have a High Priest, &c.* As all these States are known by Revelation, understanding, believing, and observing one, is observing them all; hence Faith referred Man not only to *Christ* for Redemption, for it when performed, for it while promised, but for what he, as one of the *Elobim* did before the Fall, nay, before the World, and what he is to do in consequence of that, here, and hereafter; I am still to observe to Creatures, who think themselves created dependant, and under the Offers and Terms of Salvation, that the original Services are still due to the Creator, and Supporter, as well as thos: for Redemption; and that the Neglects, or Crimes in those Points, are the same, of the same Proportion, in respect to other

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Duties, Neglects or Crimes as aforesaid, nay heightened by the Act of Redemption. The Redemption by *Christ*, the Attonement for that Crime could not alter the Law, tho' the Day was altered; that shewed how great the Crime was, and the Necessity of the opposite Duty, that those who had robbed the *Elohim* of their Attributes, should repent, and make Restitution of them in an ample Manner, by Publication, Propagation, and Averment, and shewed the Danger of any Relapse. And though the chief Precepts in the *New Testament* are not yet explained, many of them are to enforce this: If our State now be to acknowledge the original Crime, avoid all Appearances of that sort, perform the original Duties, and what is required, to come into the Terms of Redemption; erring in this Point, must be of fatal Consequence; the Qualification for, and the Enjoyment of each, who shall be happy hereafter, is not changed, but the Scene by Redemption enlarged. If there be any Addition, it must be to understand, and contemplate upon the various Turns of Providence, which brought him in, to accept of the Terms, and be admitted into that State of Happiness, and which gave him Opportunities

Opportunities to enlarge his Contemplations, to be Beneficial to others, and so enlarge his Degree of Happiness. Propagating the Knowledge of the Manner of qualifying our selves here, and the State of Happiness hereafter, have not lately been taken Notice of ; the Business of Religion, so of Teachers, is to possess Men of something, which even here, will outweigh the Temptations of corporeal Pleasures ; Philosophy is that Part of Religion, whereby we contemplate and own the Power of the *Elohim* in their Agents, and whereby we become Sensible of the Power and Wisdom in the *Elohim*, which are the Means prepared, to make us know, admire, and love them, is the Earnest of, and Qualification for hereafter. *Psal. xcii. 5, O Lord how glorious are thy Works, thy Thoughts are very deep ; an unwise Man doth not well consider this, and a Fool doth not understand it.* *Psal. xvii. 15, I shall be satisfied when I awake with thy Likeness.* *2 Pet. i. 4, That by these you might be partakers of the Divine Nature.* It is every Man's chief Duty now, to acknowledge the Agents of the *Elohim* ; he has no other Way of knowing the *Elo-*

him, but by knowing their Power, and that the *Elohim* controuled them by *Moses*, the *Prophets*, in *Christ*, and by his Disciples. As this whole System, and the Body of Man is made of Atoms, Dust, it's impossible there can be any Power in the Whole, or in any Part which is not in the inactive Dust, or Atoms, other than by Mechanism. Hence it was Necessary, that Man should know, that this System of Fluids, and Solids, was created in Atoms, or Dust, and made part fluid, and part solid of them. Hence Man is so often put in Mind that he is of Dust: that in which Man is only allowed to Glory, as, *Jer.* ix. 24. is that he knows *Jehovah*; the Difference between *Jehovah*, and the Creatures, that is those incommunicable Powers, and Perfections, which eternally existed in the *Elohim*, and those finite Conditions and Powers, conferred upon the Creatures, animate, or inanimate. The Knowledge of the Persons, in *Jehovah Elohim*, is only acquired by their Operations, or Effects; the Manner of performing them is invisible: *He spake the Word, and it was made: he commanded, and it came to pass,* and those are only recorded in Scripture; nothing can be known of that *Essence*, of

the Persons, of that Covenant, but by Revelation ; nothing can be known of Revelation, but what is recorded in Writing, and those who do not understand what is recorded of them, know nothing of either. The Powers in this System were also made known by Revelation emblematically , and the Description of them is also recorded, and as 'tis necessary we should know the Difference, and know these act mechanically, 'twas necessary they should be made capable of being known by Sensation. But since that Knowledge, or the Knowledge of what is contained in those Records, by losing the Knowledge of the *Hebrew Language* has been lost, though some Parts of them may have been discovered by Conjectures, or Observations ; yet it appears, the Knowledge of the whole System, was never discovered, or recovered, by any Man, or Men, or acquired otherwise ; though every Branch of it comes under Sense.

The original Law, or Duties to the *Elohim*, were never to be suspended, or dispensed with, but to bring Men into them, those of Society, when they interfered, for a Time were to be suspended, not that the Ties to those Duties were thereby to be weakened, but

many of them were to be afterward strengthned, by bringing Men into the First. As the *Elobim*, while King of the *Jews*, gave By-laws suited to the *Jewish* State, so *Christ* as King gave By-laws to answere the Design of the then *Christian* State, exclufive of the Discipline or Government of the Church, of what was to be enforced by Kings, or Magistrates, when they should become *Christians*, or what was to be exercised in *Christian* States, when the Offender and Offended were both *Christians*, the one subject, and the other to be protected by the Laws. By many of those Precepts, they were to free themselves from the Incumbrances of Estates, Society, and social Duties, to fly from their political Governors, from their Parents, Wives, Children, Relations, &c. The *Elobim* were the same in the *Jewish* State, as in the *Christian* State, and their Love to Man was the same, they change not, the State of Men was then altered: The antient *Jews* were to hate the Enemies of *Jehovah Elobim*, those who had maintained the Power of the Names, whether Relations, *Jews*, or Strangers, were not only to be hated, but destroyed, in order to keep out the Infection; when Men by the Confusion aforesaid, had lost that

that Knowledge, and so that Zeal, and held little or nothing in Opposition to the *Elobim*, they were Objects of the Mercy of the *Elobim*, and the Love of Man ; so when the Cause of Enmity ceased, the Partition-Wall was broken down ; Christ's Design was to redeem, and draw all Mankind into the Terms of Salvation, by Meekness and Suffering ; his Disciples were to treat all, except Apostates, as those who might come in ; loving those who then opposed their Designs, praying for those who persecuted them, resigning all the Advantages of Estates, Endearments of Relations, nay Life, if they could not escape ; these were the Methods he proposed to his Followers, to produce the desired Effect ; they were to overcome their Enemies, by Meekness, Love, and Suffering ; these were not arbitrary Precepts without Motives in his Disciples, to enforce them, the first Qualification produced these ; they had been as their Enemies were, a few Days before, acted as they then did ; they felt what had operated upon them, and the Change it had produced, and then they could not avoid acting as they did to others ; such Precepts had no Relation to Society ; Love in Society, was performing social Duties

Duties, relieving the bodily Distresses of those, who were in Necessity ; they were then to have another Relation, to be Brethren, Co-heirs. Christian-Love, the chief Duty of Man, to Men here, was to draw them into Terms of Salvation, and prepare them for hereafter, by the Knowledge and Love of *Jehovah Elohim*, in his Works, in their Dispensations, &c. this is that Virtue which must be exercised to all Eternity. A Deist who talks of qualifying, and saving Men by Morality, is fit to talk to Brutes, not to Men ; there is no Exercise for those Qualifications hereafter. The *Heathens*, to whom the Apostles and Disciples afterwards writ, had been debauched in the Duties of Society, as well as in the original Duties, by the Notions they had in the Imitation and Services of their Gods, and the one, as well as the other, was to be set right ; and many Precepts were given to them, which should not need to be named now, among *Christians*. The Stuff the *Greeks* and *Romans* have writ upon these Subjects, is not any Evidence, that those Things were not understood before, in other Nations ; but that the *Greeks*, and the *Romans* had been *Banditti*, and Brutes till then, and knew nothing

nothing then of any God, or any Religion, but what the latest of them had seen in the *Septuagint Translation*; all their Rules are in Opposition to Religion, might be talked of, but there was nothing to enforce them; a Man that knows the *Elohim*, and his Duty to them, and once loves them, needs no Rules of Morality, how to behave to his Brethren. He that provides not for his Family, is worse than an Infidel, that is enough for Society.

Let *Woolaston* and such, who set aside the original Qualification of Man and Redemption, and make the *Greek* and *Roman* Morality the Perfection of Man, or his Qualification for hereafter, have his Place, with such as had no higher Views, Fools for his Companions, he knew no better, and I wish him no worse; let him have the Pleasure of rememb'ring social Pleasures, of sacking other Countries, for the Benefit of his own, or self, of paying his Debts, of doing good to those which were of his Party, and did good to him, of being indifferently civil to his other Neighbours, &c.

The late *Atheists*, who have cited the modern *Heathens*, who they call *Atheists*, and those who have pretended to write against

*A TREATISE of Powr*

against them, have not understood what the *Heathens* meant by their Gods, nor what the Scripture means by *Jehovah Elohim*. If they pretend to give the Judgment of a Man, they must give us the Case in Issue, and the Evidence he had, or which he gave Judgment upon. The *Heathen Atheists*, as they are called, knew nothing of the Scriptures, writ not against the *Essence* of the *Elohim*, they knew nothing of them, and though they knew nothing of them, they writ in their Favour; they writ to prove, that the Names, the Air was not intelligent, all their Arguments are levelled against that Point. They knew nothing of a future Judgment; it was pretended their Gods were to take Care of their Worshippers here. They saw that their Gods in Lightning, Fire, Storms, Tempests, &c. did not take Care of, but destroyed the Temples to, and Images of, themselves; nay, often destroyed those who served them most: Nay, that all the great Empires, which had served them, had been destroyed; and that low down, these pretended Gods had let the Empires who served them more than the *Greeks* and *Romans*, be destroyed or enslaved by them; so gave just Judgment  
*finis*

that they acted against themselves ; so whatever their Power was, they knew nothing. If these Men had had any Information of the *Elohim* and their Actions, they were prepared to receive it : So when any writ against the Number of the *Heathen* Gods, or Names of Attributes, it was not against the true *Elohim*, but only in Favour of their imaginary Intelligence in the Substance of the Air, which Substance was one or the same. They then knew very little or nothing of the Names, the Three in that one Substance, and nothing at all of *Jehovah Elohim*.

I have shewed, that after the Gift of Tongues ceased, the Knowledge of the *Hebrew* Tongue, so of the Scriptures, which had been corrupted by the apostate *Jews*, was not recovered by those we call *Fathers* in the primitive Church. They writ what they had by the Writings of the *New Testament*, and by Tradition from the Apostles and inspired Men ; they knew little or nothing from the *Hebrew*, which contains the principal Part of the Evidence ; had not Words in their Languages, so frequently use Words which did not perfectly express the Points they understood by Tradition, which are contained

tained in the *Hebrew*, nay, sometimes express themselves uncertainly ; and 'tis no Wonder, that Tradition, without sufficient Knowledge of the Records, should be corrupted. There could not be a Word in *Greek*, but what had been used in various Senses by various Authors, and even the inspired Penmen could not remedy that, even if they had writ a Lexicon, they could but have used Circumlocution of Words, and those were each still liable to the same Uncertainty : Nay, if they had made a Construction in *Latin*, or &c. it had still been the same, we can have no Certainty but in going back to the *Hebrew* : The *Greeks* had no Words which expressed the *Essence*, and if they had not given the Attributes, and paid Services to the Names the Shadows, something like what had been attributed, and paid by the *Jews* to the *Essence* of the *Elohim*, the *Apostles* could have found no Words in *Greek* to express the Subject of their Commission. But still we are to remember, that the *Greeks* used these Attributes for the Names the Shadows, and not for the *Essence* of the *Elohim*, and the Words for Services not to the Original, but the Shadows.

I need not attempt to shew, that the *Hebrew* was not recovered during that Scene of Darkness between them, and the Reformation. I have shewed, that since that Time and Printing, *Christians* have been misled by the Contrivances and false Constructions of the apostate *Jews*. I have made an Effort to retrieve it, and I must now make some Applications, and shew, that Men have been since then, till now, in as great a State of Ignorance about these Powers, as they were immediately before the Coming of *Christ*, who, I have shewed, were at the lowest Ebb, that ever Mankind had been reduced to.

The Scripture informs us, that there is but one *Jehovah*, one *Essence* existing, and that there cannot be another, and that the *Elohim* of that *Essence* created the Matter of this System, and then, by their immediate Power, made the Parts of the Fluid they call the Names, move, concrete, and divide, and produced that Stress upon their Parts, and upon every Part of the Matter they inclose, by that Action they called Expansion; so that they by that Power were ordered to divide and separate the Parts, and form this

*A TREATISE of POWER*

this Orb, &c. and after that, kept on that Motion, till they circulated and became a Machine. And the *Elobim* gave them a Commission and a Law, and constituted them Rulers here; and every Atom of other Matter, inanimate or animate, was made subject to their Power and Action upon it, and not one of them has any other Property in it, but Solidity, Figure, and Dimension; and we cannot conceive, how they can give the Power, which is in the Names, to other inanimate Matter, much less, how they can give their own Power to such Matter, or to Creatures. But when the *Jebovah Elobim* had formed the Body of Man, created and infused a Soul of Lives into him, formed brute Creatures and Vegetables, as well as the Body of Man of Organs, with Fluids fitted to be operated upon, and in, by these Agents, the *Elobim* rested from acting in Matter. So there are two Sorts of Power, the first infinite and without Means visible to us, the second finite, limited, and by sensible mechanical Means, and in created Spirits, though not perceived by us, what is adequate. The second in this material System may be subdivided into, first, that of the great Machine upon its self,

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the passive Orbs, and their Parts, as Water, &c. the second, that in or upon Microcosms, Bodies, or Frames, with Fluids animate, as Creatures, or inanimate, as Vegetables, with Parts adapted to the Operation of that Machine. That the *Essence* existing, and Persons in it, be of themselves, without Beginning or Ending, and had, and have, all useful Power in themselves, and the Power to controul all finite Powers ; that there are three Orders or Species of Creatures, the first, which we term spiritual or mental, created, finite in Power, and dependant upon the *Elohim*, which, by something like Mechanism in this Machine, which we cannot now understand, have Power of transporting themselves, and of exercising mental Faculties to a certain Degree. A second Species created, and mixt of a corporeal, organical Frame, disposed to be acted upon by this material Machine, during, what we call, Life, and in the successive Parts of Life capable of receiving Sensation from it and other Parts of Matter, and a limited Power to act upon other Parts of Matter, where each of them is present ; with a spiritual Substance or Mind, confined to each, during Life, which takes in its

Knowledge

Knowledge from the Sensation or Perception of the Body, and acts, and is hereafter to act, as the first Order of Creatures. A third Species created, simple, disposed, acted upon, and acting, during Life, in their several Classes, by the same Means, and in the same Manner, as the first Part of the second.

As there was a Commission and Law given to the Names, which requires Performance of Actions, it implies Abilities in the Subjects to obey; without them the Law is void. If the Law-giver institutes such a Law to incapable Rulers or Subjects, it may be a Law to himself; and if he can, by his own Power, make the Subject perform it, he performs it himself, not the Subject. Intelligent, unbodied Agents cannot act beyond their mechanical or limited Powers, mental Agents beyond the Power of created Minds, organized Matter, but by Mechanism, nor beyond that Power; Matter, which has not Mechanism, nor organic Life, cannot act at all, much less judicially; and 'tis impossible that any one of the original Powers can be in, or communicated to, either sensible or insensible Substance or Matter, believing the latter was the first Crime in *Eve*: So as there was

## Essential and Mechanical.

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was no Law of Action imposed upon any other Part of Matter, but what was implied Obedience to the Names; and as there is neither Will, Inclination, nor Power, in any other inanimate Part, but to act as they are forced by the Touch, Impulse, &c. of those Agents the Names, I think, I may say, generally when *Jehovah Elohim* thought fit to move or act upon other Matter out of Course, and where *Heathens* were to be convinced, or &c. These Agents, the Names, were ordered to act out of Course, to perform it; otherwise at the Flood, when they destroyed Mankind, but were to shew *Noah* and his Family, so at passing *Jordan*, to shew their People, that Power was in them, to make passive Matter act without Mechanism, nay, against Mechanism.

When Men lost the Knowledge of Revelation, traditional at first, after of it written, each fell to make a Scheme for himself; then Guessing without Evidence was first called Reasoning, and it was no longer, so said *Jehovah Elohim*, but, so said the Devil's Oracle, or, so said such a *Rabbi*: In one Sect, so said such a Philosopher, in another, such a one says the Reverse, and so on; and each

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juggled and pretended to be some great Man, and bewitched the People of his Sect, or his Time; in such State have all Men been, who lost, or wanted the Knowledge of Revelation. If Revelation were now understood by many, a Man, at setting out, cannot be said to believe the *Bible* in these sublime Points, till he himself is qualified to see it is infallibly writ; nor can he, till then, know who is qualified to give him Information; nor then, without seeing himself, who he can trust; till he sees he knows not what has been determined, whether what he imagines be consonant or dissonant, and generally knows not whether the Things, Powers, and Actions he talks of, have any *Existence*. If he has not read and understood what human Authors have writ, which, in these Points, cannot be understood without understanding the Scriptures, he knows not what is of his own Forging or what is theirs. If theirs, whether they were Believers, *Heathens*, Apostates, or Devils, who forged them; nor for what Scheme, or what End, each of them was forged, nay, whether they were not formed out of meer Ignorance.

If any one, ignorant of the Manner of  
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the *Existence* of the *Elohim*, of the Place of their Residence, of this Species of Power in them, has seen Descriptions from such as himself, of imaginary Gods, of the Number of them, of the Manner of each of their *Existence*, of their Places of Residence, of the Powers which were, or were supposed to be in them, of which there are a vast many varying in each Point, and takes any of them, or once begins to imagine, that he, from a Power in his Mind, can discover and form Ideas of these infinitely sublime and invisible Subjects, or judge by Appearances of Things ; he begins to talk of Necessity, of infinite Substance and infinite Space, how God (a Word which he does not know what he means by it) must exist, how many Persons there must be, and no more, how he must perceive, what is his Sensorium, where and how only he can act, of Actions performed from Eternity, of Actions which require infinite Power, being performed by a Creature, of new Whims in Religion, nay, of new Worlds ; and if he err in one Article, and 'tis impossible he should do otherwise, in some, if not in every one, it draws him into all the Absurdities which can be mentioned (of which

which we have innumerable Instances from Men who had as great Capacities, if not greater, than any now) and of which we have innumerable Examples subsisting at this Day. And those who do not understand, that the Mind of Man is limited to sensible Evidence or Revelation, do not know what Evidence the Imaginer had, whether any, or none, have always been ready to excuse their Idleness, to cry up such a one for a great Genius, and so may be led to follow the most idle Stories that ever were inserted.

If any one, ignorant of the mechanical Powers in the Names, how by them all the Motions are performed, the Life in all Animals supported, reads a few of the innumerable Stories which those in the same Case have formed to supply them, takes any of them, or imagines, that he, by the Powers in his own Mind, or by the Appearance of Things, can supply his Want of the Knowledge of the Truth; he begins to frame Agents, nay, Powers without Agents, makes Things act without Means, or do any Impossibility, introduces the strangest Whims into Philosophy: And 'tis not easy to conceive what strange Notions each

each of such have infallibly fallen into.

Seeing a Pendulum to a Clock move, is no Proof that there is a Power of Motion in it, we see the Wheels move it; nor seeing the Wheels move, that there is Motion in them, we see the Spring or Weight moves them; nor seeing the Spring or Weight move, that there is Power of Motion in either of them, because we see the Air act upon them; we are forced to own there is Power of Motion in the Air or Names, because we see they act mechanically.

When a Man begins, without the Light of Scripture, to, as he calls it, philosophize, reason, and make Observations or Experiments, and thinks he finds one Truth, and asserts it, which is shewed to be not consonant to Scripture, he is naturally forced to assert other Falshoods of other Things, to make one Thing seem to agree with another, and so on, he cannot stop without giving up his Senses and all.

Suppose any Powers in Matter, other than mechanical, and immediately the Doubt of the Veracity of the History of the Creation and Formation, and consequently of the *Elohim* ensues; because if there were Powers in Matter above

our Capacity to understand, and we can understand none beyond Mechanism, we should presently suspect, that there might be still greater Powers, which we know not of, that it might be intelligent in some unknown Manner; next, that they were eternally so, or &c. Hence the Man, who once admits of these Imaginations, is continually led on by Expectation, to find that in the Creature which can only be in *Jehovah Elohim*. Hence he begins to doubt, whether the Body cannot act the Part of the Soul, and whether he has a Soul. These are the Men that pretend to free us from Doubts and Difficulties, make us live easy in this World, and leave us to Properties in Matter in the next, while they themselves have been for several thousand Years, and still are in a perpetual Puzzle. If it happen to be true, that we have Souls, or for putting the Case, that our Bodies should rise spiritualized, and we neglect Revelation, and depend upon Properties in Matter, and Matter and what is in it should not be annihilated, what would Properties in Matter, if such Properties could exist in Matter, do for them? The Knowledge of any Power in Matter, without exhibiting the Power, Wisdom

dom, &c. of the Creator, would now, much more then, be a dry fruitless Study, and yield no Satisfaction to one, who, as we term it, has a Soul now, or then, to a Soul or such a Body. And if there were no Crime in it, their pretended Service deserves no other Reward, but the Consideration of such Objects hereafter.

It is the Busines of an Observer of Nature to note the Actions with the Circumstances. --- It should be the Work of a Naturalist to shew how one Sort of Matter is moved or acted upon by another here, and so backward or upward, till it be out of his Reach. --- He who attributes any Properties to any Atom of inanimate Matter, other than Solidity and Extension, bounded by Surface, which describes its Dimension and Figure, or any Powers to act or move, otherwise than passively, is a Fool, and would be an *Atheist* or *Epicurean*. --- He who says God has given Capacity or Power to Matter, to act without Means, to effect those Actions ; for Example, makes the Actions continue, when the Motive or Means cease, makes Matter act where it is not present, draw that it is not tied to, or has no Hold of, im-

poses a greater Violence upon our Senses and Reason than he that preaches *Transubstantiation*. --- He that says God has settled Laws, that Things shall be transacted by Agents, without proper Powers or Means to effect those Actions, is nonplus'd, says, God transacts those Actions immediately himself, and he that makes such Laws, or the Actions of God his *Principia*, begins to read Nature backwards, or begins where he should have ended. --- And he who puts Cases, how a Parcel of Matter would have acted out of the Creation, or out of this System, supposes not that one Part acts upon another by Means; but that one Body would act by itself. --- Man is himself a Subject to the first Agents, and his Body to the second, has no Right from his Observations and Reflexions upon Actions or Motions, to dispossess the Rulers appointed, set up unknown Powers, and form unknown Laws: But from the Law given, and Power of the established Rulers, known to every one in Part, and the Actions or Motions also known in Part, to endeavour to shew these Rulers act, their Powers have Effect, and this Law is obeyed in what has not been sufficiently considered.

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We can have no Knowledge of those created Spirits, called Angels, any other Way, but from the Scriptures; and as I have shewed, that the Words, which have been supposed to be only used for them, that is *Melack* in the *Hebrew*, and *Angelos* in the *Greek*, express the Idea of Agent, and are used often for the Persons of the true *Elohim*, and generally for the false *Elohim*, the three Agents in this System; and as Men have supposed that the *Heathens* had worshipped the seduced Angels, and that the Contest had been between the true *Elohim* and the Devils, so thought, the Attributes given to the Names, Fire, Light, Spirit, the Agents, had been given to Devils. Thence talked of their Power, and also supposed, that the Persons of the *Elohim* acting here, or the Names, when ordinarily or extraordinarily by the Power of the *Elohim*, had been Angels, who preserved their first State, and that the great Actions ascribed, and Attributes given to them, or any of them, were Evidence, that there were such Powers in those Angels, and that the Government of this System, and the supernatural Actions performed in it, were executed by them. I have shewed, that the Persons

Persons of the *Elohim* act as they please, present or not present, by Appearance, or invisibly, in any Place. This is not to be given to Angels. When those Agents the Names were worshipped, *Jehovah Elohim*, as a Demonstration of their Superiority and infinite Power, gave Commissions to Men to appoint Times, when he would publickly stop their mechanical Powers, alter the Laws he had given, make them perform Actions out of Course, or make them his Agents or Angels, to perform extraordinary Acts beyond the Power of Mechanism, nay, to act according to Orders, as if they had been intelligent, to deliver their Servants, or convince, punish, or destroy the Worshippers of those Agents, which Actions we now call Miracles, because they were forced to act by his immediate Power. But there is no Parallel between this Machine, or the Matter of which it is formed, and an intelligent Angel. The Parts of this are extended to every Part of this System, and the *Elohim*, by the Power in themselves, can make them act where they are present, and do any Act which they, as Matter, can do by Touch, Impulse, &c. but not otherwise. The power of any created intelligent Being

Being is not only of an inferior Species, as aforesaid, but limited in Degree to its Purpose, in Place to its Substance, or that short Distance to which it can reach with other Matter, or to which it can move Things by mechanical Powers in Engines, the Air, or &c. So reading the Translations we had from the apostate Jews, and the Jewish Forgeries, making the *Cherubim* Angels, making the Figures to represent them in the Likeness of Men. The Operations of the Angels in this System in the Religion they forged in *Persia*, in their Forgery of the *Alcoran*, in those Legends of Lies the Rabinical Books, when they had rejected *Christ*, in making those Angels present their Prayers to *Jehovah*, the Stories of the Writers in the *Romish* Church taken thence, about the Operation of Angels, deceased Saints, of their hearing Prayers, making Intercession, &c. and that cursed Farce of *Milton*, where he, as has been justly observed, makes the *Devil* his Hero. Neglect and Ignorance of the *Hebrew*, so Want of knowing that the *Greek* has no expressive Word for *Elohim*, but frequently uses Angels, that is, Agents, as *A&ts vii. 53, Who have received the Law by the Disposition of the Elohim, Gr. of Angels*

*Angels.* Gal. iii. 9, *Ordained by the Elohim* (Gr. by *Angels*) *in the Hand of a Mediator.* Psal. viii. 5. Heb. ii. 7, *Thou madest him* (the Man *Christ*) *a little lower than the Elohim* (Gr. than the *Angels*.) I say, these have made Writers forget the Difference between *Jehovah Elohim* and their Creatures, and Readers gape and swallow any Thing, induced some to make a Creature of his Imagination, possessed of all the Powers, and perform all the chief Operations of the *Elohim*. One would have thought, that a Man should not barefacedly under his Hand have shewed us, that he took his Definition of his God out of the Books of the most ignorant *Heathens*, so their God; and given us him for ours, and endeavoured to make all the Scriptures bend to that Scheme; tryed the Cause between *Heathens*, apostate *Jews* and *Christians*, and given us the Evidence of the *Heathens*, and the Interpretations of the apostate *Jews*, to prove the *Heathen* God the only true God; and a parcel of idle Stories of Creatures and Powers, which did all the Work for him; but should have first learned to read and understand the Original, and to have been able to know the Difference between the *Essence* the

the antient *Jews* served, and the Substance which the *Heathens* served, and to know when the Scripture spoke of the *Essence*, and when of a Creature, and have been very sure what Creatures could have done, and what they could not have done, before he had made one of those, who created, a Creature; and not as *Socinus* did for want of understanding the *Hebrew*, shewed he knew not when the *Greek* spoke of the *Essence*, and when of a Creature, and so produced Texts, which prove what he designed not, that one Part of that Being was of the *Essence*, and that only the other Part was a Creature. Others suppose a Creation before that revealed, and recorded by *Moses*, whether by the *Elohim*, or a Creature, their Evidence will never determine; and tell you a Story of an Angel who had Rule over a Province, a World, wherein he, *Phaeton* like, for want of Skill, or out of ill Will, reduced it to a *Chaos*, out of which this World was formed; and I suppose they expect when they become as Angels, to be made Governors of some of the imaginary Worlds, of which the fixed Stars are supposed to be Suns, for their supposed Discovery. *Lucifer*, as they call the Devil, could do nothing

thing but what a Creature could do, where he was present; he had no Capacity to govern or destroy a World. When the Earth was created in a *Chaos*, the *Elobim* created it so; when it was reduced to a *Chaos* at the Flood, *Jehovah Elobim* did it themselves; they have given no such Power to Angels or Devils. Whether any of those Spirits who stood, have been employed in the Affairs of this System, is difficult, if not impossible to prove, that ever any of them were employed in other than mental Actions, or to exert any considerable Power, is as much, if not much more so, that any one of them acted, but where he was present is impossible, and they are never represented otherwise. The Devil's first Crime was, doubtless, supposing some incommunicable Powers in himself; his second Attributing such to Matter; and as I have shewed, it was less Crime to suppose such Powers in an Angel, than in inanimate Matter: To be without Dependance cannot belong to a Creature, much less to have Power to act otherwise, than by the Agency of the second, or external Causes; and though those forfeited the Enjoyment of the angelical, or second Heaven or Names, where doubt-  
less

less the Original, or third Heaven or Names, are exhibited to their Perception, as, or more clearly than they are in these, and from which they had their Support, as we have from these ; they yet retain their Powers, mechanically extended thro' this System, or however, continually imparted to their Substances. If there had been any Powers in them, beyond Mechanism, and the Actions of their Minds, if they could have shewed the least Appearance of any such Power as is in the *Essence*, they are malicious enough to have put it in Practice, and have asserted it, and Men would have been induced to, and excused for Worshipping them ; and for the Benefit of Mankind, it would have been contested, and the Degrees explained. But it does not appear from Scripture, that ever they had any Power over Matter, except when they were permitted to possess the Bodies of such, as had renounced the true *Elohim*, and there only acted with the Organs of those Bodies, as the Souls of Men do, and chiefly, if not only at the Time, when *Christ* or his Disciples might have an Opportunity to shew his Dominion over them, and once in permitting them to enter into Swine. That the Angels in their first State had

more

more Light than we have is certain ; that they had Vision, and the immediate Support of the *Essence* before some fell, cannot be ; because 'twas impossible for any Being to fall from that State ; that those which stand are not yet admitted to Vision, I think, because the Devils were not sentenced till they had seduced Man, and it seems that those who stand are to be judged and receive Sentence and different Degrees of Happiness, according to the Terms settled with them, at the final Judgment of Men ; I know it has been supposed otherwise, from *Mat. xviii.*

10. *In Heaven their Angels do always behold the Face of my Father, which is in Heaven,* without considering that in *Hebrew, Malack* is used for one of the *Elobim*, and as aforesaid, that the *Greek* had no Word for *Elobim*, but is frequently translated Angels, so here, *Isa. lxiii. 9.* The Angels of the Presenee, so the Angels of the Covenant ; those who have sworn to act, and act for them. The created Angels could not save themselves, and if those who have stood thus far were there, they could do no act there, to save Infants here, nor revenge Offences, &c. that the departed Souls of those who will be happy, have not Vision and that sup-

port, though they have some Degree of support, or Influence (their first Resurrection) from *Christ* is plain, because 'tis promised as a Reward and Security after Judgment, to those who overcome. If the immediate Influence of the *Elohim*, were to support and act upon the Angels, or the Souls of Men in their State of Probation, they could scarce be said to be free Agents, and we could scarce tell how to free the *Elohim* of their Crimes. That the fallen Angels, or departed Souls of the Wicked, are supported by the immediate Influence of the *Essence*, is impossible. It appears that every Species of created intelligent Beings, have had their respective Times of Probation; and tho' they may be said to be created perfect, yet only perfect for that Probation, not perfect for Fruition, till they have by their respective Terms, made themselves fit for it; so no Creature could be created from Eternity, much less have Vision from Eternity. A Creature how great soever, might fall and be judged, and want to have itself saved, had no Power to save others, was Debtor for all it received; all it could do was to make good Use of whatever it had, and own itself an unprofitable Servant; and when

any are saved, and are to receive the immediate Support, that cannot make them more than Creatures, but prevent their Fall, and enable them to exercise their Faculties, in contemplating and thereby enjoying the Perfections in the *Elobim*, so supporting the Design of their Creation.

If the Substance of a Being be not of its self, it cannot have Life, Motion, Power, Knowledge, in its self. But that Life, &c. it enjoys, must be supported by something from without; our Frames are so contrived, that they want Fluids for the Air to act in, and Air to act upon and circulate them; what supplies created Spirits before they come to Enjoyment, and how it acts, we cannot say, but some Support of Necessity there must be. And though the Manner of the second Cause which supports them be not explained by Scripture to us, so is not necessary for us to know, I think it is implied, there must be such a Cause, because by the Promises it appears, they will want immediate Support in Vision. Those Beings had their proper Faculties, and Powers of the Mind, to exercise in Contemplation of the *Elobim*, in their Perfections and Operations

perations ; and as those who stood, are now greater in Power and Might, than some Men, yet only are, or will be, what those of us who shall be Happy, will be hereafter, *Mat. xxii. 24,* ----- *But are as the Angels of God in Heaven.* *Luke, xx. 36,* *For they are equal unto the Angels.* And they have been, and may be employed here, and may be employed in the intermediate State, nay, in the State of Vision, to inform, or, &c. those who shall be Heirs of Salvation ; as the fallen Ones we call Devils, employ themselves now to seduce, and perhaps in the intermediate State to disturb, as in the final State, to torment those who shall be so unhappy as to be seduced. But those Agents which have Strength, and are appointed to transact Affairs in the material System, are themselves material and mechanical, and these interfere not with them ; if you once imagine that the Powers in Angels are not finite, limited to contemplate the Powers of the *Elohim* in their Works, &c. or to carry a Message, or that there is something beyond Mechanism, or that which is adequate to Spirits in them, you go you know not whither, and the first Step you allow some of the Powers

which are inseparable from *Jehovah Elohim*, and presently you begin to pay divine Honours to them, appoint them Offices which belong to others, and which they are uncapable of performing.

Those who have been ignorant of the Scriptures, and so of the Powers of the Machine, and of the Descriptions of its Actions upon the Organs of animate Bodies, and in and upon the Fluids in them, so as to circulate the Blood, give them Life, Sensation, Motion of their Parts, so Power of moving their Bodies and other Things, &c. have been ignorant of the Circulation of the Blood, therein clearly expressed, till t'other Day, and are still ignorant of the rest: Some talk of the Soul moving the Parts of the Body, as their God moves the Parts of the World, I suppose to prove, what is their God, and that Brutes have such Souls as they. Others have mathematically proved, as they prove other Things, that this, or that Organ, which is absolutely passive, and lies under no Stress, has not only the Power of Motion in its self, but such a Degree of Force, as if its Parts had a hundred Times the Degree of Adhesion they have, as may be shewed in a Moment, the Action would burst

burst one or other of them every Moment; and in this State their highest Demonstration is to prove one Falshood by another. They tell you God can communicate the Power of Life and Self-Motion to a Creature, as well as he has communicated Being; because they see it in the Creature. What is it they see? Nothing. God has not, nor can, communicate Being to a Creature. To be is the inseparable Distinction between that *Essence* and all Creatures, or other Things. Though God has created the Matter of a Creature, the Creature bees not, but depends here, not upon the first Hand, but upon the Form of its Vessels and Parts, made of Atoms, kept together, &c. by second Causes, by the Machine the Names. The Species of Life and Motion in a Creature is not the same of those in the *Essence*, which, as above, are incommunicable, but supported by the Irradiation of the Names, and performed by Circulation of Fluids. Much less is the Power of Life and Self-Motion of the same Species, or such as that in the *Essence* communicable. Nor is the Power of either communicated immediately by God to the Creature, or is it in the Creature. God cannot commu-

nicate the Power or Manner, in which the *Essence* enjoys and exercises them, to any other Substance: But that Species of Life and Motion the Creature has, is continually supplied from without. God has framed mechanical Motion in the Names, and adapted the Organs of Animals, and the Fluids in them; so that the Names can give the Fluids Circulation, and the Parts Life, Motion, and Sensation: And do but take off one of the Agents, and there is neither Circulation, Motion, nor Sensation. So God has communicated Life and Motion to Creatures by the same Agents as he communicates Motion to all other Things, Orbs, Stones, &c. If there had not been mechanical Powers in this System of the Names, the Motions and Actions of our Bodies, or their Parts, must have been performed by the immediate Power or Finger of *Jehovah Elohim*.

If we were to see a Creature born without Legs move, without Eyes, see, without Ears hear, or see it force other Creatures without such Members or Organs to obey and follow it, and had never suspected there were any Medium to execute these Actions, direct or force them to move: What should we think,

think of that or these Creatures? Should we suppose there were Virtues in a Creature to do these Actions? Or should we search for a mechanical Cause? Would it be enough to say they were once set a going, and so would go till they run against something that would stop them, divert their Course, or &c. We are sure the Soul, while in the Body, acts mechanically by the Help of real or borrowed Ideas, taken from this Machine, from Smaller or Microcosms, or &c. and that the Ideas of higher Objects, conveyed to it by Revelation, are borrowed from them, and it knows nothing otherwise. And the Faculties of Man's Mind act geometrically as well as those of his Body; he can by his Mind compare the Length, Breadth, &c. of two or more Things ideally given, but knows the Length, &c. of none of them, nor whether the Things exist, till the Idea be really given, much less of higher Objects; we are sure there are no other Powers in Man. When *Moses* was directed to go into *Egypt*, and make all the Earth know, that *Jehovah* was *Elohim*, and was in the highest Station, perhaps, that ever Creature, Angel, or Man was, till *John the Baptist* came; it does not ap-

pear, that he had any greater Power of Body, or any greater Faculty of Mind, except Faith, which produced a Readiness to obey, &c. though those Faculties were preserved for above forty Years after. He was only to make a Declaration, and give the Signal; but 'tis when proper expressed, *Jehovah* made the Names act, or acted without them. He can give Power to a Creature to declare his Will in any Action fit for him to do; but he performs every Action, which is beyond the Power of Mechanism, or that in a Creature. He can make a dumb Creature speak; but he cannot make any Creature create. He may say, when thou speakest, a World shall be created; but the Creature would have no Hand in the Creation. He puts lower Questions to *Job*, Cap. xxxviii. The Power irradiating from the *Essence* of the Persons, needs no second Hand to execute what those Persons design, it directed and attended *Moses*, the *Prophets*, and *Apostles*, to give Authority to their Words, to make them the Rule of the Belief and Actions of Men. The Creation was performed by the *Elohim*, the three Persons in *Jehovah*, the *Essence* existing jointly, that was not left to any one Person, nor to any

any second Hand. There is no Veil over the *Hebrew*, each Person there is of the same *Essence*, and equal. *Deut. vi. 4.* *Hear, O Israel, Jehovah, our Elohim, is one* [the same] *Jehovah*. The Veil is cast over the *Greek*, each Person there is described as acting the part in the Covenant he swore to perform. When the *Essence* in *Christ* is distinguished from the Man, and in Opposition to the irradiating Power, he is unveiled, as, *John i. 1, 16. Col. i. 19. Because all Fulness was pleased to dwell in him. Col. ii. 9, For in him dwelleth all the Fulness of the Godhead bodily.* The limited Power in Man is so ill qualified to guide, that few have been able to chuse or stick to their true Guide; some formerly have been immediately directed by the *Holy Ghost* or *Christ*. Some by the Rules revealed by the *Holy Ghost*, first by Tradition, after recorded by Writing in the Scriptures. Some by the Faculty in the Mind, we call Reason, sometimes true, sometimes false. Some by the Appetite, such as is in Brutes. Some by the Law or Commands of the Prince. Many by the pretended Discoveries of the supposed Will of the Names, by Observation, Oracles, &c. Some by the Direction of the Devil, who possessed them.

Many

Many by Impostors, and more now than ever by that blasphemous Spirit, which those, whom it possesses, call the Spirit of God. A man that reasons right upon proper Evidence, will find that he has nothing in himself, but takes even his good Qualities from the Manifestations of the *Elobim*, indeed can do nothing else, but take; had, nor has any Thing within himself to operate upon, except it be to reflect on his acquired Folly. There is nothing innate in any Thing or Being, but in *Jehovah Elohim*. Nor can any Thing, or created Being, have any Thing in its self, otherwise than a Capacity to receive, Ability to act, and to be acted upon here by the Works of the *Elobim*, their Creatures or Dispensations. And the Soul of Man has the same Capacity to act, or be acted upon, as the Angels; but now is placed so upon the Account of his Probation, that he can only act upon, or is only acted upon, by such Manifestations and Dispensations as God has been pleased to set before him in this State, and for that End. And those who shall be so happy as to be proved worthy, when admitted to further Manifestations of God's greater Works, will have the same Capacity as the

the Angels, to operate, or be operated upon, by those Works, &c. though, perhaps, in different Degrees of Proportion according to — &c. If, as I have said, a Man once begin to imagine, that he can discover Things by the Powers in his own Mind, or know any Thing, but what comes in by Sensation, Revelation, or Deduction ; though he does not understand the Scripture, nor the Terms revealed, so has had no Opportunity to know the State of Things ; if he sets up to give Accounts of Things, he imagines himself a Prophet, or a God, or pretends there is a God in him, nay, makes himself wiser than the *Elohim*. They, by seeing all Things, know all Things, he who sees nothing pretends to know all Things ; pretends he or she can tell you as aforesaid, what the *Elohim* must be, what they would have Men do, who is predestinated to be saved, who to be damned ; whereby they only prove, that they are Seducers, Impostors, posseſſ, or mad. Yet such dare set aside all Revelation and *Christ* himself, make that which shoule only be a Judge of the Evidence, a Judge of the Cause, nay, of every Cause without Evidence ; haue the Impudence to tell you, that the Conscience

*A TREATISE of POWER*

Conscience of each (a Name for the Mind, when it commands or accuses for keeping or breaking Rules in the natural, social, or *Christian* Laws, supposed to be known, and not otherwise) can inform them, what is right in every Point. So is with them a Rule-maker, though each contradicts others; and they one persuade another, that if each of them follow their own Rule-maker, they are righteous; and out of a moderate Indifferency for Scripture and Christianity, they are tolerated to propagate this Blasphemy, &c. for which we are sufficiently warranted from the Laws of the *Heathen Romans*, who, when they knew not who or what was God, *Voff. Orig. & Prog. Idol.* p. 321. would not let the Emperor make one, but let every one, who applied for the Consent of the *Senate*, and obtained it, worship what he would, and as he would; and as I remember, the chief Objection against *Christians* was, that they had not applied to the *Senate* for a License to worship *Christ*. And it naturally follows, that those, who have a Right to chuse their Lord, should have Right to make their own Terms, to appoint Stewards, to admit, grant, &c. On the other Hand, those, who are not in

in a much better State, never yet shewed they were able to construe a Verse of any Importance in the Scripture truly, so know not how to distinguish the Powers given to those, who had the *Holy Ghost* to direct them, and those, given to Men, who were to be left to what is revealed, reject the Scripture, fly to the Authority of the Church, take upon them to act as if they were inspired to judge, tell you, without Reference or Reason, what you must beleive, and what you must do, absolve absolutely, and, because there was a Time predicted, *Isa.* xliv. 3. and *Joel* ii. 28. cited and accomplished *Acts* ii. 17. in the last Days, at the End of the *Jewish* State, that the Gift of Prophecy, &c. for proper Ends was to be given, these Impostors, and some in that Church must pretend to have it at all Times. Nay, what those inspired had no Pretence to do, to dispense with Crimes for — &c. Nay, first to forge Stories of *Purgatory*, and then, upon Terms to deliver those, who are supposed to be in, out of it. Our Moderation would tolerate this, but there are other weightier Reasons that prevent it.

I need say little of the Power in Brutes, because 'tis by the same Agents as

as that in the Body of Man, and they are made of the same Species of Dust; most of them are guided by what they call Instinct, some of them are tamed and disciplined, and their Powers made serviceable to Men, and all of them are subject to the immediate Power of God, when he pleases to direct them. Mechanism is carried so far in them, that, in the Parts or Degrees of Sensation, they excel Man; that, by every one of their Actions, Man might see the *Ne plus ultra* of Sense, and know how to distinguish the Difference between those and the decayed Image in him, to value it accordingly, and excite a proportionate Zeal in him to recover the first Perfections in that Image, and augment them, to secure the Pleasure of exercising them upon the most desirable Objects to all Eternity. The Case is the same here as all along. If you allow any Thing further than Mechanism to Brutes, imagine that they have Souls, or think, or act the Part of Souls; you either begin to think, that you have no Soul, or that it is, such as are in Brutes, mortal.

Some Insinuations may hereafter be made, that I have not treated learned Men with due Respect; I cannot come under

under that Censure here ; none of those, which I shall have Occasion to meddle with, had the Education which the Times afford. They had not so much as read, as others have done, to understand a little of the Writings of the ignorant *Heathens* ; none of them did, or could, or would, so much as know the Letters in that Language, where, and where only, the Knowledge of the Things treated of are to be found, so as to be able to look for the Meaning of a Word, or to compare the Usage of it in the several Places where it is writ, without which the *New Testament* cannot be understood, but is liable to be construed as the *Heathen Greeks* used the Words. And whenever I shall have Occasion to meddle with others, I shall treat every Man as I should treat his Masters, were they present ; those, who give us the first and unalterable Sense of the *Prophets*, as the Disciples of the *Prophets* ; those, who give us the Sense of the apostate *Jews*, as Disciples of Apostates ; those, who knew nothing of the *Hebrew*, and only give us the Sense, or their Sense, of the Books of the latest, and consequently of the most ignorant, of the *Heathens*, as their Disciples, with the Aggravation

gravation of the Vanity and Impudence of ridiculing the most sacred Books, which they could not so much as look into ; and of meddling with Subjects, which they, so qualified, could know nothing of. I must distinguish Divines into two Classes ; those who have not made themselves a System of Divinity, but attempted to construe the Scriptures truly, notwithstanding the Veil the *Jews* have cast over them, may have done some Things right : But one, who has made or taken a human Scheme or Schemes, will construe every Text concerning it or them, to serve them, and nothing but Villany is to be expected from such, and I must treat them accordingly. And I must divide experimental Men into two Classes. Those, who have not made themselves a System, nor follow any of the Guesses of others, may possibly make and report some Experiments truly. But one, who has made or followed an human System, will of Course bend every Thing to support it ; and I must be forced to treat them as the most treacherous Men alive. Those, who give us Reasons without Evidence, that is, out of their own Heads, I shall treat as Enthusiasts or Madmen.

When

When one pretends to teach, and another to learn a Language, who is to set up for a Philosopher or a Divine, (and he cannot be the one without the other,) 'tis not to only translate Words into those of his own Language, but to know what the Natives meant by all the important Words in that Language. If there were Men at the same, or at different Times, who spake that Language, and were of different Religions, what each of them meant by such Words as Θεος, or *Deus*, or &c. what was their *Essence*, what Numbers there were of them, what Attributes they gave each, or what they worshipped them for. Nay, so of philosophical Terms. If there were different Sects of Philosophers at the same Time, or at different Times, what each of them meant by such Terms or Words. If any of such Words were borrowed from other elder Languages, what they, if there were Men of different Religions or different Sects, in those, or each of those Languages, meant by those Words, and at least, what each Word, set against each of those means in their own Language; so which used or applied them to proper Objects, which to false Objects,

Objects, &c. without this the Master is a Cheat or a Fool, and he only makes the Scholar a Parrot. Nay, if those Languages had nothing in the Books he teaches of any Benefit for Man, in either of those Stations to know, and he teach him the true Meaning of every Word in them, which never was done, nor pretended to be done, and teach him not the original Language, by which those and the true Objects and Causes are distinguished and understood, as well as the Descriptions in the Books in those Languages which are necessary to be known, or of Use; so teach him nothing but what is in useless Books. The Master has spent the Scholar's Time, and the Man may be a Scholar, and know nothing worth learning or knowing, much less any Thing of the Subject before us.

I must first enquire into the general Scheme now on Foot, and afterwards descend to Particulars. One would suppose that a Man, born in a *Christian* Countrey, and who had heard and seen that there were Books writ, which were supposed to have been directed and published by the Author of this System, which offer us an Account of the first Agents

Agents and their Powers, of the Creation and Formation of the Parts and the Powers inanimate and animate, should, when he found any Inclination in himself to understand the Manner of the Existence, Powers, and Perfections in them, and the Powers, Motions, Operation, or Actions of this System, and a Resolution to take upon him to explain them to others, have first qualified himself to understand the original Language, wherein those Books were writ; to have seen the Descriptions and Attributes of the first Agents, and Accounts of the Powers, and various Effects of the Operations in this System, and should first have begun to learn to know what Powers were peculiar to the supreme Agents, before he in the Dark had assumed the Impudence to set aside *Jehovah Elohim*, and in exchange to give us an imperfect, false, stupid, Definition of the *Deus*, even of the most ignorant *Heathens*, and have learned to know what Powers were peculiar to created Agents, and by what Laws or Rules they acted, and after that, what Effects those Agents had upon other Parts, Inanimate, Vegetable, Animal, &c. before he had presumed to eject and deny the Existence, and consequently the

Powers and Actions of the Representatives, Rulers and Agents of *Jehovah Elohim* in this System, and set up in their stead, nothing but a few idle Dreams of Powers without Substance, of Actions without Agents, so of occult Qualities ; and that when he began to reason, philosophize, or make Observations upon those mechanical Agents, their Actions or Effects, he should have endeavoured to shew how they observed and obeyed those Rules given by the Author, and if he met with any Term or Action which he could not make answerable to those Rules, that he should modestly have supposed and owned, that he either did not understand the Rules or Descriptions, or the Cause of the Operation. And if such a one had gone further and impudently asserted, that the Scriptures without ever examining them were false, and attempted to represent the Operations in such a Light, as to endeavour to prove that they were so ; the Moment he started with this Resolution, he no longer believed that the Scriptures were the Revelation of a God, and next doubted and searched to prove, whether Matter does not act of itself, and that no God is wanted. And when he saw those Descriptions

scriptions fairly construed, and the Operations shewed and proved to Demonstration, and did not attempt to review his Writings, consider and compare the Descriptions with the Observations and Experiments he had made, and publickly rectify them, notwithstanding a few Alterations or private Acknowledgments; the Charge remains.

One would have expected that he should have shewed us, from vast Collections and Descriptions, that he had viewed and observed vast Variety of natural Things, in various Situations, and if he understood any thing, that he should first have given us some Accounts of Things or Actions he did understand, and which we might have understood, in order to have gained some Credit with rational Men, and not have begun with, and confined himself to occult Qualities, the Existence whereof he does not pretend to prove, and which he did not, nor any other will ever understand; because they do not exist. A Man that had lived, in a Time when an appearance of Honesty had been regarded; if he had had no Regard to it himself, would have acknowledged the visible Actions, which the Names perform, and have shewed,

why those which perform all those Actions, could not perform the rest, first, before he had discarded the Names, and pretended to enquire after the Causes of Actions, that he owns he knew nothing of. Indeed he has made a Slip by way of Distinction, or Opposition, and let us know, that he knew how mechanical Agents, or Causes acted; so has allowed, there are mechanical Agents with Powers, and described the Manner of their Actions, or how they used to act. Why durst he not tell us what those Agents, which acted so were? where and upon what they acted? There never were any other Agents but the Names which could act so. Why was he not so honest, as once to mention one of their mechanical Actions? And if they did Part, shew, why they could not do all? He has not been able to shew there are any other Agents, nor any other Powers, much less how any other Agents acted, or how any other Powers existed; he has maliciously avoided Touching upon all the great Actions, which every one knows, these Agents perform. Why did he not shew us how Fire burns? How the Spirit is formed, and driven in, and Light driven out, and carried forward? How  
the

the Spirit is impelled in that Action, and with that Force which we feel in Wind ? How the Light is impelled with that Velocity and Force in Lightning ? How these Agents force the Waters upward and downward, and so circulate them ? How they drive Supplies for Augmentation, to Seeds and Vegetables, and force them to produce Fruit, &c. How they give Life, and Supply to Animals, Power to move, procreate, &c. How they serve the Senses in Seeing, Hearing, Smelling, &c. If he had understood a few of these Things, and that these Agents were appointed Rulers ; what he has said would have been no more, than making Objections, or shewing Doubts, whether they obeyed : And as he might have known that all other, even modern Philosophers had attributed these Actions to the Air ; it would only have been saying, I cannot understand how it performs them ; there may be something else which I likewise do not understand, which may perform some of them : But he attempted to undermine the Authority and Power of the Names, in Points where he thought it was at Distance, was not to be proved, not so evident, or had not been known ; so rather than name the Agents right,

where he might know their Names, he was resolved, in order to deface the Memory of them, even at the Expence of common Sense, to aver they existed no where but in Atmospheres. Optice 1706. p. 309.

*Verum duo ibi confingere Ätherum genera  
ubi nulla ratio cogat, ut vel unum qui-  
dem admittamus.* p. 313. Quo itaq; lo-  
cus sit diuturnis & regularibus Planeta-  
rum Cometarumq; motibus, omnino necesse  
est, ut spatia cœlestia omni materia sint  
vacua; nisi forte excipiendi erunt tenu-  
issimi aliqui vapores, exhalationes vel ef-  
fluvia, quæ oriantur ex atmospheris Ter-  
ræ, Planetarum & Cometarum. Mate-  
ria illa ficta & commentitia, qua Cœli sint  
repleti, nullo modo utilis est ad explican-  
da Phænomena Naturæ; quando Plane-  
tarum quidem & Cometarum motus, ope  
gravitatis melius explicantur sine illa;  
gravitasq; per illam nondum fuit expli-  
cata. Nihil aliud facere posset istiusmodi  
materia, nisi ut magnorum illorum corpo-  
rum inturbaret & retardaret motus, effice-  
retq; ut naturæ ordo languesceret. Et in  
occultis corporum meatibus, nihil aliud quam  
sisteret partium suarum motus vibrantes,  
in quibus calor ipsorum & vis omnis actu-  
osa consistit. Porro ut ad nullam rem u-  
tilis est istiusmodi materia; e contrario  
autem

autem impediret operationes naturæ, languidioresq; eas redderet : ita nulla firma ratio est, quæ nos adducat ut esse omnino credamus ; ideoque penitus rejicienda est ; quod si illa rejecta erit, rejicientur simul Hypotheses eæ, quibus Lumen in pressu vel motu per istiusmodi medium propagato confistere fingitur. That is, let the Names, which declare the Glory of the Elohim and the Firmament, which sheweth his handy Work, &c. be annihilated by my Fiat, to set up my Glory, and make Way for my Notions, and if any one question my Authority, I have it tacitly (as you will see below) from the stupid Heathens, who denied the Elohim, and made this very Substance their Elohim. When he has rejected the Substance of the Names, he rejects the feigned Hypothesis, by which the Light is pressed out from the Sun by the Spirit, the express Words of the Scripture, and, I think, of none else, and takes another ; he endeavours to give those Parts of them, which he is pleased to allow the Existence of other Names, and their Actions other Names. What others had attributed to Light in every of its Operations (except where he makes a Play-thing of it) he, to a subtile Spirit, subtile Fluid, &c. asks, if red-hot Iron

ron be not Fire, and, I think, never (except once) gives any Name to the Spirit. He calls Expansion Elasticity, Compression on Bodies the Weight of the Atmosphere ; that on Fluids, which makes them rise where they are not resisted by the Spirit, Suction ; Motion of Bodies by the Impulse of the Air, a Mixture of communicated Projection, Gravity, and Attraction ; so of all the rest. And the Cause of Motion, which every one knows is without, he would make within the Surfaces of the Atoms of other Matter.

Speaking of the Sun, &c. he puts these Questions, *Opt. Edit. 1719. p. 345.* *Annon Sol & Stellæ fixæ, ingentes sunt terrarum Globi vehementer calidi ; quorum utiq; calor conservatur corporum ipsorum magnitudine, & mutua actione ac reactione, quæ est inter ipsa & Lumen quod emitunt ; & quorum partes quidem ne infumos abeant, facit non modo sua ipsorum adeo fixa admodum natura, verum etiam ingens pondus densitasq; Atmospherarum sibi circumcirca incumbentium, & ingenti nisu undiq; comprimentium, & condensantium vapores atq; exhalationes quotquot sese uspiam emiserint ? --- similiter fieri potest, ut ingens Atmosphæræ quæ globo Solis incumbit, pondus, efficiat ne corpora ibi*

*ibi in vapores & fumos abire queant, nisi  
ope caloris longe majoris, quam qui eadem  
in terræ nostræ superficie facillime in  
vapores & fumos solveret; idemq; illud in-  
gens pondus, vapores & exhalationes, si-  
mul ac e Sole ascendunt, statim iterum  
condenset; efficiatq; ut in Solis Globum  
continuo recidant, caloremq; ipsius actione  
sua eodem modo adaugeant, quo aer in ter-  
ra nostra calorem ignis culinarii auget;  
itemq; prohibeant ne ingens ille globus im-  
minuatur, nisi forte luminis & vaporum  
quorundam exhalationumq; admodum te-  
nuum emissione.* If one were to consider  
these Descriptions alone, surely one would  
conclude, that the *Aer*, in this immense  
Atmosphere about the Sun, which indeed  
is immense, and reaches to the Circum-  
ference of this System, and presses the  
Sun with an immense Force, supplied the  
Fire there with an immense Quantity,  
was melted and pressed out in Light in  
equal Quantity, and so indeed the Fire need  
not waste the Orb of the Sun, nor the  
Atmosphere be wasted, because the Light  
would, as he calls it, condense into Air;  
but 'tis certain he intended not to say  
any such Thing. For, though he says  
at p. 407, *Quibus quidem rebus omnibus  
bene perspectis & consideratis, illud mibi  
videtur*

videtur deniq; simillimum veri ; utiq Deum optimum maximum, in principio rerum, materiam ita formasse, ut primigeniae ejus particulae, e quibus deinceps oritura esset corporea omnis natura, solidae essent, firmae, durae, impenetrabiles, (Opt. Edit. 1706. p. inertes) & mobiles, iis magnitudinibus & figuris iisq; insuper proprietatibus, eosq; numero & quantitate pro ratione spatii, in quo futurum erat ut moverentur ; quo possent ad eos fines, ad quos formatae fuerant, optimè deduci. — Tamdiu dum particulae illae integræ permanent, poterunt sane per omnia secula ex iis composita esse corpora ejusdem semper naturæ & texturæ, &c. Yet at p. 378. Annon corpora crassa & Lumen in se mutuo converti & transmutari possunt? --- Attamen aqua distillationibus repetitis convertit se in terram fixam ; uti experiendo comperit D. Boylius : jamq; terra illa, idonei caloris patiens facta, lucem æque, ac alia corpora, calefaciendo emittit. Are not these direct Contradictions and founded upon an impudent Lie, which is followed with a Number of such to support it, *ibid.* ut corpora transmutentur in Lumen & Lumen in Corpora valde admodum congruens est Naturæ ordini & rationi ; quæ in ipsismodi conversionibus quasi delectari videatur.

tur. *Aqua quæ est Sal admodum fluidus & saporis expers, calore convertitur in vaporem, qui est genus quoddam aeris; frigore autem in glaciem, quæ est lapis durus, pellucidus, fragilis, & ad liquandum aptus: atq; hic quidem lapis revertitur in aquam calore; vapor autem frigore. Terra calore fit ignis; & frigore, revertitur in terram. Corpora densa, fermentando rarefiunt in varia genera aeris; &c.* ibid. 403. *Atque hæc quidem sunt corpora illa, quæ chymici fixa appellant; quæq; fermentatione rarefacta verus fiunt & permanent Aer — & quoniam particulæ veri & durabilis aeris crassiores sunt & e corporibus densioribus exoriuntur, quam particulæ vaporum; binc fieri possit ut verus aer sit ponderosior vaporibus,* &c. ibid. 385. *Abundat enim aer vaporibus acidis fermentando aptis; uti videre est ex eo quod ferrum & cuprum rubiginem in aere tam facile contrahunt, ignisq; accendatur sufflando. — Jam vero hi, quos diximus, motus, tanti sunt tamq; violenti — & diffingentes conterentesq; se invicem evanescunt in aerem, vaporem & flamمام. A Dupe, who had suffered himself to be drawn in by a Parcel of Rosicrucians, in Hopes of finding the Philosophers-Stone, and transmuting base*

Metals

Metals into Gold, and took their Reports of such Transmutations, and in the Height of his Expectations published them, deserved to be pitied, or at worst, to be laughed at: But he, who as a Teacher of Philosophy, picks up and forges, and offers such as Evidence to set aside the Existence of that immense Fluid the Substance of the Names to which all other Substances bear a very small Proportion, to support such stupid Notions and to overturn the Knowledge of the Nature of every Thing in this System, and to destroy not only Revelation, but the Use of Mens Senses ; treats every Man as a Mad-man or a Fool, and every Man who is in his Senses, has a right for the Benefit of Mankind to treat him as such. And after these no Man ought to wonder at the Incredibles or Impossibles he has offered, but to put them on the same Foot as these. I intend not to enter into Reasoning, nor even make use of the Evidence of Sense about these Assertions ; I want not those Species of Proofs, the Project will be overturned before we come to those. But to hint at them, Does he allow any Creation or first Formation of Fire, Light, and Spirit ? No. Does he give us any Proportion of the Quantity of

of Matter, sent out of the Orb of the Sun in Light? Does he any where shew how the Orb of the Sun could have sent out any such, nay one of Millions of that Quantity? Does he not allow that the Quantity of Matter is not lessened by its being divided into smaller Parts or Atoms? Are not the Atoms which compose a Solid, or of concreted Water, which he takes the Liberty to call Stone, or of, &c. when melted by the Parts of Light or Fire, or as he calls them Heat, the same Atoms as when concreted or formed into a Solid; and if under the same Pressure, are they not comprehended in nearly the same Dimension, swelled only by the Quantity or Dimension of the small Atoms of Fire or Light, which separate them? Have not the Atoms of the Solids or Orbs, a greater Proportion of what he calls Gravity, than those of Fluids, *Mercury* excepted? Have they not the same Degree of Gravity, or what he calls Density when in Fluids? Do not they when Fluid, each Species resist a Body generally (the Tenacity of some Species excepted) in Proportion to their Weight? Suppose even that the Atoms of Solids could be melted into Air or Light, that is, that the Atoms of Solids,

lids, and of Air or Light, were of the same Size, Shape, &c. would not some of these Properties appear, or be perceivable in the Fluid of Air or Light, or in the Spirit and Light, which compose that Mixture we call Air ? Would not nearly the same Number be contained in the same Quantity of Space, as when solid ? Would they not nearly weigh as much ? Would they not resist in Proportion ? But these are nothing, we shall find him at last raving about another Fluid, that he owns he knows nothing of, neither whether it was created, nor when, nor from what it was produced or formed, or so much as what is is.

Lest it should be said that I exceed *Christian Charity*, I must state that Case ; I am required and I hope I have Power to forgive any Crimes which are committed only against me ; I am not required, nor have I any Power to forgive Treason against the King, much less to forgive any Crimes, whereby any Attempt to dispossess *Jehovah Elohim* ; nay, if I know of them and do not reveal them, and do not my Endeavour to disappoint them in either, I am accessary. I shall put these Things where I can, upon the most compassionate Side, the most favourable

vourable Wish I can make for them is, that they may prove their Ignorance so fully, that it may abate their Crimes; and if their Followers will shew, that he, or his Accomplices knew any thing, I must be forced to make Devils of them. 'Tis likely the Ringleader of the Angels who kept not their first State, (or as I think their State of Probation and Qualification) at first Step, did not design to be a Devil, nor to make his Followers Devils; and there are many other Accidents, beside mere Design or Malice, which make Men *Atheists*, or, &c. studying or arguing to maintain a System, forged by a Man who does not understand it, and in which there must be some Things false, makes a Man a Villain whether he will or no. A Man who has a great Opinion of his own Parts, has Ambition to be esteemed great and wise, who looks at himself and sees nothing without him, nothing but himself, has a Forwardness without proper Faculties, properly qualified and exercised upon proper Evidence, or any of them, that is, has no Evidence, or not the necessary Evidence, or does not understand what they say, or if he does, wants Judgment to determine justly; if he meddle,

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will

will infallibly make some Mistakes in such difficult Points ; and as soon as he has published one such, his Ambition will not let him retract ; for that would destroy his whole Design, that draws him into the Necessity of supporting it by wilful Assertions, which he often knows to be false. Our *Soph* before he had served his Apprenticeship, just when he should have been learning to read the *Hebrew* Scriptures, hearing Mr. *Lock* and others of his Associates declare, as they took Occasion to do frequently, that they had studied them for many Years and could make nothing of them, as none who have any Schemes in their Heads ever did, or ever will ; he would save that trouble, and make a Scripture himself. His Expositor who has not done him Justice in the main Point, has however been so honest in his Preface, and by Mr. F—'s Eloge to tell you, that he applied his first Studies to *Descartes* and *Kepler*, of which hereafter, and to tell you that this Temptation beset him, as the First in *Paradise* did, and is exactly of the same Nature ; when he was retired from *Cambridge* on Account of the Plague in a Garden alone without a Tutor ; in the same Circumstances just now made, not half taught, but 24 Years old ; so in the

Time of the Plague, whether they will attribute these pestilential Notions, which have destroyed more Souls than the Plague did Bodies to that epidemical Air, or to a more malignant Agent, is none of my Concern; and they have been pleased to tell you, how ready and diligent he was to comply, and what a forward Child he was, who in a Year and a half, formed this mighty Work, though it took up 20 Years before he and all his Assistants could frame crooked Lines to countenance these Notions; and though the Author denies it over and over, was not this forming or stealing an Hypothesis? So he first framed a Philosophy, which is two Thirds of the Busines of the real Scriptures, and struck off the rest; and when he found his Philosophy, was built upon, and to be supported by Emptiness, he was forced to patch up a God to constitute Space. His Equipage appears to have been the Translation of the apostate Jews, and some blind Histories of the modern *Heathen Deus*, and an empty Head to make his *Deus*; *Kepler's* Banter of his Powers, and some tacit Acknowledgments as he only supposed of the ignorantest *Heathens*, an Air-pump to make, and a Pendulum or Swing, to prove a Vacuum; a Loadstone

and a bit of Amber, or Jet, to form his Philosophy ; a Telescope, a Quadrant, and a Pair of Compasses to make infinite Worlds, Circles, crooked Lines, &c. some imaginary Attempts printed, besides those he has cited, and one MS. a Glass Bubble, Prisms and Lenses, and a Board with a hole in it, to let Light into a dark Room to form his History of Light and Colours ; and he seems to have spent his Time, not only when young, as some Boys do, but when he should have set Things right, in blowing his Phlegm through a Straw, raising Bubbles, and admiring how the Light would glare on the Sides of them, as many have done before him and printed them ; and even his most favourite Experiment before he began, one of which is mine, and in my Custody and has been shewed, and others I think in my Power to shew.

As the Foundation of every Part of the Structure, the Root, and every Branch of his Scheme depends upon his *Deus*, and his constituting infinite Space ; if his *Deus* fail, or only fail in that Point, his Philosophy and all the Nonsense which has been built upon that *Deus*, and that Philosophy is gone ; we shall first examine these Points : Let us see what he undertakes,

undertakes, and what he had to begin upon to set up with: What could come out of his Head? Nothing but Dreams: It was not in his Power to tell us any thing, but what he had seen, or heard, or deduced from that Evidence; the Height of their Knowledge was to read, but not understand, what the most Ignorant of the *Heathens* had writ, who knew nothing at all of the true *Elohim*, and had lost the Knowledge of the false *Elohim*, which the antient *Heathens* worshipped, and had no Guide but the Devil's Oracles, or their own Heads; the Translations of the Bible are as the apostate *Jews* framed the Words for their Scheme; he did not understand a Letter of *Hebrew*, so could not have any Information, or understand any thing about the *Essence*, Persons, Residence, or Powers of the true *Elohim*. All that he could be expected to have done, was to tell you what he took from the stupidest *Heathens*, and what he made himself, but he had not read far enough to do that; he attempted Things out of his Power; there was no Possibility that he should give us a tolerable Account of those Things; he did not understand when the Scripture spoke of the *Elohim*; and when of the

Substance of the Creature, the Names ; he knew no better as he pretends, but that the modern *Heathens* and the apostate *Jews* worshipped the same Objects, as the *Patriarchs*, *Prophets*, and the believing *Jews* did ; ranks *Aratus* first, and the *Prophets* after with a Sneer. —— *So thought the Antients*, enlarges in the last Edition, ----- *So thought the Antients*, *Pythagoras apud Ciceronem De Nat Deor.* Lib. i. *Thales, Anaxag. Virg. Georgic*, Lib. 4. v. 220. & *Aeneid* Lib. 6. v. 721. *Philo Allegor* Lib. i. *sub initio. Aratus in Phænom. sub Initio* —— so also thought the sacred Writers —— (I thank him for that, I'll shew they were so) and would make the Prophets and Apostles describe the *Heathen Deus*. Instead of so thought they, he should have said, so he thought, for he neither knew what either Side said or thought, though all his Book depended upon that Proposition. He gives St. *Paul* the Honour first of an Antient, and after of a sacred Writer, might see that he says, *i Thes. iv. 5, That the Gentiles knew not God*, yet joins him with the *Gentiles* giving a true Definition of the very Substance of God, and so makes a Lyar of him. If he thought the Prophets and Apostles thought so, that at once

once shews he had neither Capacity nor Learning to meddle with these Points ; besides neither any two of the late *Heathens*, nor any two Philosophers ever thought the same Thoughts ; and even these thought such Thoughts, that if they were now in Being, the present Age would be forced to put them into *Bedlam*. Is the Existence of our *Elohim* to be formed out of the Thoughts of such, or out of such Writings as took Notice of them ? Do not the Scriptures give us all proper Words and Terms about these Points ? Why must we be brought down to the latest and stupidest Rubbish, for these Things ? only because he knew nothing of Scripture, Names, or Attributes, or Descriptions of *Jehovah Elohim*, of their Residence &c. to give us uncertain Words taken by Guess, which he did not understand, and so mistook the Meaning of them. But there is another reason, he could not use one of either the *Hebrew* or *Greek* Names, they would have spoiled his Design ; indeed he has used one *Greek* Word which is nothing to the Purpose, because tis an Epithet of the *Essence* in the Persons ; he knew not, nor would he enquire after the Meaning of any one of them, or if he did, found

them not for his Purpose. He begun and attempted to support his whole System upon the Meaning of a *Heathen* Word, shews he knew not what it meant, and that he went to one who pretended to be skilled in the Language of the *Arabians* or *Mahometans*, no Language but that jumble of Contradictions could make *Deus* signify *Dominus*. I have shewed in the *Introd. to Moses --- sine Principio p. 13.* &c. it comes from the *Hebrew*; *Di* is that which gives, was an Attribute of *Jehovah*, so of the *Elohim*; among the *Heathen Greeks* and *Latins* was the Air, the Names *Jupiter*, and has given us a Description of him from *Pliny*, &c. of which hereafter. Yet after he has shewed you he did not understand a Letter of the *Bible*, he has had the Assurance to tell you, how you are to understand Descriptions or Ideas, of what he calls *Deus*, but indeed of *Jehovah Elohim* written in that Book; which has never been outdone by any Man, till lately as they tell me, by some Scribler of Lives, who tells you how well such a one understood the *Hebrew* Scriptures, when neither of them could read or construe a Sentence of them, nor so much as thought about them; the one not till three Months before

before his Exit, and the other not to this Hour. Indeed we allow old Women to talk each of such a one as she happened to be acquainted with, or had obliged her in something, as a *Sophy*, a great and learned Man, a vast *Hebræcian*, one who understood the Sentiments of the inspired Writers, so all that could be known of the Beings who created this System, and Men, of the Beginnings of Things, of the original Laws of Nature, and Men, of the Transactions of those Beings, and Men from the Beginning; so a Divine, a great Philosopher, Lawyer, Mathematician, or, &c. because they cannot hold Chat over Tea without it, and that passes for nothing; no body takes any Notice of it, because every Man knows they can know nothing of those Matters; but when such a one, as has by Accident, by his Assurance, the Ignorance of others, or, &c. come into some Station in Life, where he ought and may be supposed to know something of these Matters, but knows nothing of them, publishes such an Assertion, he imposes not only upon the Ignorant, but upon the knowing Part of Men, and is guilty not only in Consequence, nay, sometimes in chief of spreading all the Errors and Falshoods such a one has published,

*A TREATISE of POWER*

but of fathering them upon the Scriptures, and so prophaning them, is the vilest and most dangerous of Impostors, and ought to be branded as such. Yet I must freely own I am under some Difficulty about the Degrees of Assurance, tho' there can be but one Query or Exception, that is, whether at this Time of the Day, offering Men Evidence in *Opt. Qu.* 31. Such as *Animals having generally a right and a left Side shaped alike; and on either side of their Bodies two Legs behind, and either two Arms, or two Legs, or two Wings before upon their Shoulders, and between their Shoulders a Neck running down into a Backbone, and a Head upon it; and in the Head, &c.* To prove that the Framers of this System of Creatures, &c. had Intelligence in him or them, does not outdo either of the former. But to return to our *Deus-Maker*, he knew not that the Crime by which Man fell was doing what he himself was doing, setting up a false Object of Worship, and a much better than his; much less knew he of the Heinousness of the Crime, knew nothing of the Covenant, nor that nothing less than one of the *Elohim* taking Man upon him, performing perfect Obedience, and Suffering for Mankind

Mankind could redeem them. He could not form any Notion of the Trinity, he could not read, so knew nothing of the Idea of their Existence in the Names, which has been, and is visible to all Mankind who can see ; these poor Creatures supposed that the Doctrine of the Trinity depended only upon Notions, deducible from Speculations and their Way of reasoning, so Matters of no Certainty or Importance, did not know that there was clear Evidence in the Scriptures, much less that there was ocular Demonstration, when he drew up that cursed Definition of his *Deus* to make him one Person, because Man is one Person, which I have cited in *Moses* ----- *fine Principio p. 81.* He only gives us one Part of the Verse, and that not truly as his Leaders and Followers generally have done ; he could not read, and the *Jews* had imposed upon him in the Translation. *The Elohim said, Let us make Man in our Image, according to our Similitudes.* Elohim is plural, and they act jointly, or personally ; Image is Singular, and Man is an Image of the Essence of the three Persons joined in Power, in Action, &c. But Similitudes is Plural, Man is a Similitude of the mental Faculties, Actions, &c. of each of the three

three Persons. They knew nothing that all Mankind from the Begining, till the Time of their stupid Masters, had had a Trinity, till, as I have shewed, the apostate *Jews* gave the first Rise to one Person in the *Essence*, and what induced them to do it, and make one of them a Creature; and that there never was any Contest whether there was a Trinity ; but which was the true One, and which the false One; and that the true One had not only been publickly and frequently proved by Miracles, but every thing concerning them clearly recorded ; nor that Providence had so contrived that their Masters should lose their Language, and the Knowledge of the false Trinity, and that his *Deus* is nothing but the imaginary Part of what they had retained of the false Trinity, and that the very Ignorance which the true *Elobim* had produced to bring the *Heathens* to *Christ* ; these out of the Height of their Wisdom, produce to form a *Deus* without a Trinity, and so to leave us no *Christ*. When they are at a pinch, Necessity is called in to prove every thing : What have we to do with Necessity? It must be so, cannot be otherwise ; Things that are revealed, and are unchangeable must be so, and cannot of necessity

Necessity be otherwise. If Revelation had not settled and recorded all these Points and we were left to reason without Evidence, why is there, as they word their last Shift, a Necessity that there must but be one Person? There appears to us no other Necessity, but that infinite Power should be exercised jointly, or if personally by Consent, and if there be infinite Wisdom and infinite Perfection, as well as infinite Power in the *Essence*, the Persons cannot act in Opposition, and will agree to act jointly or personally as serves the Designs of their infinite Wisdom. He knew not the Difference between the *Essence*, and the Power of that *Essence*, much less knew he, that the Power of the *Essence* had been contested, and so was frequently and clearly asserted. Want of that Knowledge made him confound them; the Perfection is in the Powers inherent, not in the Extension; great Extension or such Epithets may be justly applied to any one of their Attributes, because they are extended through all created Things, but have no Relation to their *Essence* or spiritual Substance; that applied to created Substances is a Definition or Attribute of Matter; they never state the Case, that there were one

or

or more Systems before this was created; tis necessary, that the mental Powers, and Powers of Action in a ruling Substance, should be extended as far as that Substance has Occasion to rule, not that that Substance be extended through its Empire. If the Persons in the *Essence* can see, know, act, &c. where they are not present, of what Advantage is their infinite Extension; that they do this, a Prophet shews by what he does; their Power is at Pleasure extended to any, or every Place, and is unlimited in Degree, either over the inanimate Matter, and with it over the Creatures, or immediately over the Creatures, without any second Cause or Agents, so over Spirits, Minds, &c. Nothing interrupts, or ever did interrupt the Irradiation of their Power, but that Power has, and at any Time can interrupt or alter the Motion of the Orbs, and any Operation of the Machine, or of any other Agent; indeed as he talks of his Substance, without interrupting any thing but what it is directed to interrupt. Surely their Power is to be exercised in various Manners, in different Places according to the Circumstances of the Objects in each Place; so of Time in each respective Place; they have

have Power to see every thing in every Place, and they have also Power to wink at what they think not proper to see; they have Power to subject all Beings and Things, except where Promise, the Nature of their Attributes or the Condition of the Object interposes. He did not know that the Residence of the *Elobim* had been contested and clearly described, because several of his Acquaintance used to say, that all Places were alike holy, and because he had seen that the Lord (*Jebovah*) dwells in the separate, the holy Names, and seems not to know, that there were any other Names but these here, he has made his *Deus* dwell in the Place of the material Names; he knew not that these Names were limited by Confines, nor but that he was at Liberty to make a Discovery, that every one of the fixed Stars were Suns to new Worlds, nor that it was clearly expressed, *Deut.* iv. 19, that they were made for the Use of this Machine, and for the Service of Men; nor that that Notion had been exploded, by even the apostate *Jews* and *Heathens*. *Philo de mundi Opificio p. 39.* — *nam non desunt qui credant plures mundos esse quidem, etiam infinitos, ipfi carentes fine modoq; Ignorantiae*

*norantiae & ad veritatem indociles, quos  
nosse cavereq; bonum est.* So for fear his *Deus* should not be the *Deus* of them all, and of Comets, &c. which he seems to be a little doubtful of, when he uses the *Heathen* Terms of producing, contriving, he makes his Substance infinitely extended and tells you for what End, that is to constitute infinite Space or Emptiness, which is, and will be eternally a direct Contradiction in Terms, and is infinite Nonsense. But there were other secret Reasons, this infinite Extension limits the *Essence* from being or doing what will not serve their Schemes. We have heard of his Skill in the Mathematicks, of which hereafter. Mathematicks have nothing to do with infinitely extended Substance; if there were any such it cannot be measured, so that Skill or Science cannot be pleaded here; his *Deus* cannot be mathematically proved, and what he talks much of himself, Appearance of Things, will not help him here; so far from seeing to Infinity, I believe he will prove very short sighted. This Description can have no Place in Scripture, nor was it ever used in this Sense by any of, nay even by the most Ignorant of the *Heathens*; they applied the Word Infinite to their *Deus*, but not

not in the Sense of Extension, but in the Sense of Circulation; their *Deus* irradiated out from a Center and into that Center, and so was without beginning or ending, and contained their Trinity, Fire, Light and Spirit. *Kircher ob. Pamph p. 404.* cited 2d part of *M. P.* p. 62. —

*Hoc est mens quidem opifex una cum verbo circulos continens; ac celeri rapacitate convertens, suam ad se machinam reflexit, eamq; volvi a principio sine principio ad finem absq; fine præcepit: incipit enim ibi semper ubi definit.*

*Gyrald. de Dis Gent. p. 192.* cited 2d part of *M. P.* p. *ib.* *Quin & Ponticus Heraclides oraculum, quod celebre Serapidis fuit, Plutonis fuisse afferit. Quod consulenti cuidam Ægypti Regi quisnam se esset beatior ita respondisse fertur.*

*Principio Deus est, tum verbum, his spiritus una est,  
Congenita hæc tria sunt, cuncta hæc tendentia in unum.*

*Pfanner Syst. Theol. Gent. Pur. p. 136.*  
*Clarissime Serapidis ad Thulidem Ægypti Regem responsum, modo sit genuinum quod Peucerus de divinat. p. 54. & L. Rives exhibent.*

*Priuicípio Deus est hinc verbum & flaminis aura,  
Unum Numen idem tribus est, naturaq;  
consors,  
Cujus vis Æterna—*

*Cœl. Calcag. p. 392 (cited in 2d part of M. P. p. 391.) Et ex omni Motuum genere is qui circularis dicitur, a seipso discedens atque in sese rediens— p. 393 Nam & apud Platonem legimus, in medio mundi animam habitare, atque inde ad extrema se porrigere agitantem omnia, seque in seipsum convertentem ad extimum usque mundi tergum pervenire.*

*Cœl. Calcag. p. 392 from Macrob. Lib. I. Sat. xx. (cited in 2d part of M. P. p. 68) Extat præterea pervetustum quodam Serapidis Oraculum, a quo, cum forte Nicocreon Cypriorum Tyrannus rogasset, quisnam is eorum foret, quæve ejus forma, ita responsum accepit.*

*Sum Deus iis constans membris tibi qualia dicam,  
Ornatus Cœli vertex, venter mibi Pontus.  
Sunt mibi terra pedes, summo stant Ætheris aures,  
Sunt oculi nitidi splendentia Lumina Solis.  
Vossius*

*Vossius de Phil. Christ. Lib. 7. p. 160.  
(cited in 2d part of M. P. 72) atque  
idem Solem Orpheo esse omnia his ejus ver-  
sibus ostendit.*

*Audiveris, vasti Ætheris rotundum splen-  
didumque Circulum,  
Cœlestibus vertiginibus ambitum hunc sem-  
per versans,  
Inclyte Jupiter Dionyse, pater Maris, ma-  
ter Terræ,  
Sol omnium Genitor omnivarie auro ra-  
dians.*

'Tis as inconsistent with, and as destructive of the Scheme of the *Heathens*, to suppose any Space or Vacuum, and so Projection and Attraction, or Gravity, as 'tis of the revealed Religion. For if the Fluid of Air in some of its three Conditions possessed or filled, or was all Space, which was not filled with Solids or other Fluids, and so was immensely large, their *Jupiter*, *Deus*, &c. then that was what was, and what constituted Space ; and if he take that away, he leaves the *Heathen* no *Deus* ; and Believers, *Jews*, or *Christians*, no mechanical Agents.

The Account we have about their Space was not in this System, but beyond it.

*Gassendus Vol. I. p. 135.* (cited in 2d part of *M. P.* p. 528.) *Idem pene cum Stoicis existimarunt Pythagoræi, dicere contenti apud Aristotelem extra Cælum (seu mundum) esse infinitum; quod Themistius quidem dicit non modo commentitium, sed delirio etiam videri quam simillimum, quoniam neque quale id sit, neque cui usui ostendi possit. Et Plutarchus tamen declarat Pythagoræos in eum usum posuisse vacuum extra mundum, ut esset in quod & ex quo mundus respiraret.*

*Athanaf. Kircher Itinerarium Extaticum p. 274.* (cited in 2d part of *M.P.* p. 308.) *Æther omnia mundi Corpora penetrat intime ne vacuum alicubi detur. Item Plato op. *Omn.* p. 1063. *Timæus.* Universæ naturæ Circuitus cum circulari ambitu suo genera complexus fit & secum ipso congregandi studeat, constringit omnia, locumque vacuum relinquimusquam patitur. Quocirca ignis per omnia maxime penetravit, deinde Aer, utpote qui ipsi tenuitate est proximus, & alia simili ratione deinceps.*

If *Jehovah* the *Essence* existing do not dwell here, do not constitute infinite Space, or infinite Extension be not a Definition of *Jehovah*, or *Jehovah* the *Essence*

sence be not infinitely extended, there is no infinite Space, and all is gone ; and if infinitely extended, be not the Perfection or a true Definition of Matter, 'tis a Term without a Subject, a Condition without an Object. If the *Heathen* Description of *Jupiter*, the Substance of the Air, the Names from Center to Circumference be a Plenum, full, a fluid Substance, which cannot be compressed into less Space, any more than the Parts of a Diamond, and fill all that is not full ; and that all the Antients as he calls them, knew it, till, as *Sieur Petit. Dissert. sur la Nat. du Froid & du Chaud p. 137.* says an Italian, I suppose *Torricellius*, about 1646. Others, *Otto Gueric*, and after him *Mr. Boyle* deceived themselves and others by their pretended Experiments, upon the Parts of that penetrating and pervading Fluid ; as I have shewed that *Deus* will not serve his Turn, the sacred Scriptures say they are full. *Gen. i. 17,* *And God set them (the Orbs and Stars) in the Expansion of the Names.* *Job. xxxvii. 18,* *expandes cum eo Æthera fortia scut speculum fusum.* *Prov. viii. 27,* *In parando ipsum Cælos ibi ego — in roburando ipsum Æthera desuper.* *Psal. lxviii. 35,* *Ascribe ye Strength unto the Elohim, his Excellency is over*

Israel, *Et Fortitudo ejus in ætheribus*  
*ibid. 150. 1. Halleluh-jah, Halleluh-el, &*  
*in Sanctitate ejus. Ascribe Irradiation to*  
*him in the Expansion of his Strength.*  
*His Aratus from Mar. Ecl. 3. Jovis*  
*omnia plena. Arist. de Mundo by Apuleius*  
*p. 402 — Omnia Jove plena, cuius præ-*  
*sentiam non jam cogitatio sola, sed oculi*  
*& aures & sensibilis Substantia compre-*  
*hendit — p. 405. Haud secus etiam cœ-*  
*lestis potestas, cum initium Scientia & sa-*  
*lutifera opera moverit; ab uno ad secun-*  
*dum & deinceps ad tertium & usque ad*  
*supremum, attacku continuo vim suæ*  
*majestatis insinuat: aliud alio commove-*  
*tur, motusque unus alteri movendi se ori-*  
*ginem tradit — impulsibus mutuis ut*  
*supra dictum est, moventur quidem omnia.*  
*The Apostle Jews, who took this Deus*  
*to as bad a Purpose, say it fills all that*  
*is not full of other Matter. Philo Leg.*  
*Allegor. by Gelin, p. 61. Nam Deus im-*  
*plet omnia, penetrat omnia, nihil omnino*  
*relinquens seipso vacuum, &c. By Voss.*  
*de Orig. & Prog. Idol. Lib. ii. p. 158.*  
*Omnia implet Deus, & omne penetrat, &*  
*sui vacuum desertumque a se nihil relin-*  
*quit. As the Devil and the Heathens set*  
*up the Names for Elohim, for Jupiter,*  
*the Substance, and lastly, for Deus, you*  
see

see he by his Oracles says the same, shall we take either his Word or theirs? I have shewed in the *Names and Attributes of the Trinity of the Gentiles*, p. 84. That רוח was an Attribute of the Names, the extended capacious roomy *Elohim*, which contains all material Things, and in which all Creatures live, move, and have their Beings. The Matter of the Names has been construed Space, both in the Scripture and in the Jewish and Heathen Writings, and they have always till these Dreams been synonymous Terms, which means no more but that it is a Fluid in which some Creatures move as others do in Water, and has much more Matter, and less of what they mean by Space in it, than Water has. So *Justi Lipsii* Vol. iv. p. 587. (cited 2d part of *M. P.* p. 156.) *Aer ignem excipit, quæ Græca vox est, recepta tamen usu, ait Cicero a Latinis. Ipsis est Spiritus, sive Anima etiam Ciceroni: Interdum Cœlum & inane.* And if instead of Space, we used Height, Depth, Extent, &c. for the respective Parts of this Fluid, that would be Sense, and the Idea of Space would be lost. I have proved from Scripture and from the Heathens, both before and after the Con-

fusion of Tongues, that the first Heathens imagined, and the latter have writ, that the Names, the Air was intelligent, that the antient Heathens expressed it properly, that the later call it Spirit, Æther, incorporeal, Mens, *Jupiter*, *Deus*, &c, and as it pervades all Bodies and other Fluids, and is mixed in them. The latter Heathens sometimes call it the Spirit, or Mind, of or in the World, sometimes the World, which amounts to no more but that this is the material Agent in this World, and the only Agent they knew any thing of. Some of the Fathers and Divines have charged the Heathens with asserting a Lie, and put them under the Impossibility of proving it, which had the intended Effect; others would have it, that they guess'd at or meant of *Jehovah Elohim*, and at last they have, as you will see below, left *Jehovah Elohim* and taken this. *Voss. de Orig. & Prog. Idol. lib. 2. p. 265.* *Aristot.* — *in secundo de Cœlo Cap. ii. contextu five particula xiii.* — *Cælum est animatum atque principium habet motus — in viii Acroamaticor. cap. iv. contextu xxix. locutus de iis quæ — moveatur a seipsis, mox subdet — hoc est, vitam habentium & animalium proprium,* *Ib. Voss. p. 266.* *Aristot.*

Astot. de Natura Cœli sect. v. cap. viii. nos  
constituimus, animam essentialiter Cœlum  
informantem esse Animam, quæ sit prædi-  
ta potentia intellectiva, quia debet cognoscere  
intelligentiam; sit prædicta potentia  
motiva, quia debet movere orbem; & appete-  
tiva, quia debet appetere intelligentiam,  
nec potest esse motus sine appetitu. Ib. Voss.  
267. Alii igitur Platoni sic obviam eunt,  
duos Aristoteli esse modos intelligendi; u-  
num per receptionem speciei, alterum per  
Essentiam. Priorem locum habere in ho-  
minibus quibus ad intelligendum est opus  
sensuum interventu, ac speciei productione;  
eo quod sensibile sit res materialis recipien-  
da immaterialiter. Posteriorem habere  
locum in anima cœlesti, cuius objectum sit  
res pure intellectualis; ut recipiatur prout  
est, nec speciei ullius productione sit opus.  
Nostrum intellectum versari in abstractis,  
fundamentum in re sensibili habentibus:  
Eoque phantasie esse adstrictum, & omnia  
per discursum addiscere. At objectum ani-  
mæ cœlestis simpliciter esse abstractum; in-  
que abstractione rationem intelligentiae con-  
fistere; eoque animam cœlestem phantas-  
mate non indigere, nec discursu ullo. Hæc  
mens etiam fuit Alexandri, &c. — Lib. ii.  
de Cœlo cap. iii. sive context. xvii.—unum-  
quodque eorum quorum est opus, id est, operis  
causa;

*causa: Dei verò operatio immortalitas est.*  
*Hoc autem est perpetua vita. Quare Deo*  
*perpetuum inesse motum necesse est. Cum*  
*verò Cœlum sit tale (est enim Corpus quod-*  
*dam divinum) eo Corpus habet rotundum*  
*quod Natura semper in orbem movetur.*  
*Parker. Tentam. p. 267. — in hoc dog-*  
*mate præivisse Zabaistas primos istos quoad*  
*novimus Idololatriæ Authores & Patronos*  
*Author est Maim. More Nevoch. l. 3. c. 29.*  
*Summus autem gradus, inquit, ad quem*  
*Philosophi (Zabaistæ) illius temporis in*  
*speculatione sua pervenerunt, fuit, quod*  
*existimarent Deum esse Spiritum Sphæ-*  
*ræ vel orbis cœlestis, orbes Cœlestes &*  
*Planetas esse corpora, & Deum opt.*  
*max. esse spiritum illorum: Ideo omnes*  
*Zabaistæ crediderunt antiquitatem mun-*  
*di, quia Cœli juxta illos sunt Deus.*  
*Voss. Lib. i. p. 20. Ex Gentium Philo-*  
*sophis Democritus non agnovit Spiritus ul-*  
*los: Nec Aristoteles alios quam Orbium cœ-*  
*lestium motores. Parker. Tentam. p. 234.*  
*Sic Thales, testibus Stobæo & Athenagora,*  
*Deum definit τὸν νὺν τὸν κόσμον, mentem mun-*  
*di. Accedit Plinius qui Librum secundum*  
*Hist. Nat. sic exorsus est. Mundum & hoc*  
*quod nomine alio Cœlum appellare libuit,*  
*cujus circumflexu teguntur omnia, numen*  
*esse credi par est æternum, immensum, neque*  
*genitum,*

genitum, neque interiturum unquam. Sacer est, æternus, immensus, totus in toto, imo verò ipse totum, finitus & infinito similis, omnium rerum certus & similis incerto, extra, intra, cuncta complexus in se, idemque rerum naturæ opus, & rerum ipsa natura. Ibid. Voss. Lib. 2. p. 256. Plato in Epimonide, unde & ea verba exscripti fit Theo. Smyrnæus, Lib. 1. Mathematic. cap. 1. Quem Deum — laudibus effero? Cœlum omnino; quem Deum maxime æquum est cæteros omnes Dæmones, — (cited in the Second Part of M. P. p. 69.) Platoni verò in hoc præivit magnus Pythagoras. Quippe & illi Cœlus, sive Æther, Deus erat, sideraque ejus esse Numinis oculos judicabat. Hac de re sic Ephanius adversus Hæreses, Lib. 1. Hæresi gentilium V. Pag. Edit. Paris 12. Pythagoras Deum ait esse corporeum: Vide licet Cœlum: Ejus oculos, cæterasque tanquam in homine partes, Solem, & Lunam constituit, ac reliquas Stellas, & Elementa cœlestia. Parker. Tentam. p. 235. After many Citations from the Philosophers that Deus was the Soul of the World, and inter al. one from Pythagoras, cited by Clemens Alexandrinus, which determines the Point. Deus quidem unus est, & is quidem non, ut nonnulli suspicantur, extra mundum,

mundum, sed, &c. concludes. *Quid aperi-*  
*tius quam mundi animum hic a Pythagora*  
*Deum haberet?* Si itaque verba ista de Deo  
optimo maximo interpretantur, quid ad  
Pythagoræ mentem? Si vicissim ad Pytha-  
goræ mentem, quid ad ipsum Deum? Quia  
in re Pythagoras cum Ægyptiis (a quibus  
Philosophiam suam eum accepisse communis  
est omnium Doctorum Opinio) consentit, isti  
enim Deum arbitrantur. Euseb. præpar.  
L. 3. c. 28.—*Esse Spiritum cuncta per-*  
*vadentem.* Ibid. Voss. Lib. vii. p. 165.  
Unde M. Tullius II. Nat. Deorum: Ca-  
loris Naturam vim in se habere vitalem  
per omnem mundum pertinentem, Addit  
quoque, hoc igneum tranare omnia. Et  
post aliqua: *Quoniam ex mundi ardore mo-*  
*tus omnis oritur, is autem ardor non alieno*  
*impulso, sed sua sponte movetur, animus*  
*sit necesse est,* ibid. Cornutus sive Phur-  
nutus de Jove. *Quemadmodum nos per*  
*animam sumus quod sumus, ita & mundus*  
*animam se continentem habet;* & hæc vo-  
catur Jupiter. Gyraldus de Dis Gent. p.  
11. (cited in the Second Part of M. P.  
p. 69.) Stoici ut plurimum Deum divinam  
substantiam, intelligibilem & igneam esse  
decreverunt, forma carentem, sed trans-  
mutari in quæcumque velit & assimilem fi-  
eri.

eri. Parker Tentam. p. 249, sic apud  
Virgil. Eclog. 6. cecinit Silenus.

*Magnum per inane coacta  
Semina terrarumque, animæque, (i. e.  
aeris) marisque fuissent.*

So under the Word ὥλιος, Sol. Parker Tentam. p. 205. *Trismegistus* — *sic enim Cælum & Terram operator semper dicit, duo vero, Sol essentiam quidem demittens, materiam verò attollens: Et circa seipsum & in seipsum omnia trahens, & a seipso omnia omnibus tribuens, etiam lumen uberrime largitur; ipse enim est cuius bonæ operationes non solum in Cælo & in Aere, sed & in Terra in imum profundum, & abyssum penetrant.* Rursus — servator vero & Educator omnis generis est Sol. Geneal. Deor. Gent. — Joan. Bocatium, Lib. iv. c. 111. *Omnia hæc Solis cursus & rotatio dispensat. Jure ergo Cor cœli dicitur, per quem sunt omnia quæ divina ratione fieri videmus. Est & hæc causa propter quam jure cor Cœli vocetur, quia natura ignis semper in motu perpetuoque agitatu est. Solem autem ignis Ætherei fontem esse dictum retulimus. Sol ergo in Æthere, quod in animali Cor.* — Ibid. Lib. ix. c. 1. After proving that Fire is produced

duced from Air, says, *Ignis & Aer habeant Agere, & Terra, & Aqua Pati.*

The LXX durst not use the Word 'Αἴγα for פָּרָאַתְּ for fear of being stoned, but render it οὐρανός, &c. but 'tis used by Symmachus and in the Romish Translation. 'Tis explain'd in the Second Part of *M. P.* p. 109, 206, and 308. 'Tis the Names, here *Light* and *Spirit* in Circulation, which by their opposite Motion make that *Vibration* which our Author observes by Telescopes, and which, as above shew'd, lays that Stress upon all Matter, which is call'd יְקִיָּה the Expansion which was order'd to do every Thing here, which is said to be as close as molten Glass, is claimed as the Strength of the Elohim, &c. which the Greeks, &c. call'd Jupiter. Voss. Lib. 2. p. 255. (cited in the Second Part of *M. P.* p. 72. *Quod Latinis Cælum, id Hebræis כְּלֹמֶד Schamaim* — Græcis dicitur 'Αἴγα sive ἀπὸ τῆς αἰσὶ θεῶν; hoc est, Apuleio interprete, quod cursibus rapidis semper rotetur. Quæ Aristotelis, Lib. i. De Cœlo, cap. 3. ac similiter scriptor libri de mundo & Paraphrastes ejus Apuleius, opinior erat: Sive ut Anaxagoras putabat ἀπὸ τῆς αἰδεῖας, hoc est ab urendo quia igneus fit & incensus — unde Ennius in Thyeste.

Aspicē

*Aspice hoc sublime candens, quem vocant  
omnes Jovem.*

*Etiam apud Ciceronem habes in 11 de  
Nat. Deor.*

*Vides sublime fusum, immoderatum æthera.*

Gyraldus p. 14. Porphyry. Deus Lux  
fit & Ignem & Æthereum habitet. Parker  
Tentam. p. 247. Inde apud Aristophanem  
Socrates Aerem & Ætherem simul invocat.

*O Rex, o Imperator, aer vaste, qui terram  
contines suspensam,  
Nec non splendide Æther.*

Parker. Tentam. p. 191. Uti de sociis  
suis testatur J. Lipsius Physiol. Stoic. L. 2.  
dissert. 12. Superum hunc ignem (sic enim  
ætherem ex eorum mente nuncupat) quem  
illi purum, lucidum, mobilem constituebant,  
misceri omnibus volebant, & vitam, ve-  
getationem aut conservationem dare. De-  
nique hunc esse mundi animam, hunc De-  
um, illum dico in æthere ardorem ten-  
uem, nullaque admissione concretum. ibid  
Parker p. 240. Euripides —

*Vides*

*Vides profundum hunc finis expertem Æthera,*

*Qui terram omnem liquidis tenet complexibus?*

*Puta Jovem hunc, eumque credito deum.*

Ibid Voss. L. vii. p. 166. Cicero in primo de nat. Deor.—Zeno, inquit, æthera Deum dicit esse — Cleanthes qui Zenonem audivit ipsum mundum Deum dicit esse: tum ultimum & altissimum, atque unicum circumfusum, & extreum, omnia cingentem, atque complexum ardorem, qui æther nominatur, certissimum Deum indicat. so Laertius, Tully, &c.

Petr. Galat. de arcanis p. 604. Homer Plato,

*Sors Jovis est Cælum, nebulis sedet æthere lato.*

Ibid p. 605. Orpheus, Sidonius, Homerus, Juppiter obscurans nebulas & in æthere regnans.

So under the Word ἀὴρ aer, Parker Tentam. p. 251. Hinc Orpheus Hymno ad Panem — egregie de Jove sic modulatur.

Quem

*Quem nullus aliquid perpetraturus latet,  
Aut perpetrans, aut si quid olim fecerit;  
Sive hic Deus sit, sive mortalis, ego sum  
Aer, vocare quem liceat etiam Jovem,  
Et ego Deorum quod opus est ubiq; adsum.  
In Urbibus cunctis, simulque in Aedibus,  
Vobis in omnibus, nec est quisquam locus,  
Ubi non sit Aer, ceterum qui ubique adest,  
Norit neesse est cuncta, cuncta tenens loca.*

The *Heathens* at last had one chief, and several inferior Gods ; but they did not set the Inferiors to do the Work of the Chief, ibid. Voss Lib. i. p. 5. *Nec me fugit, Pythagoram plures Deos coluisse.* Attamen unum agnoscebat patrem Deumq; hominumq; Cæteros pro minoribus habuit Diis quippe summi illius ministris. *Hoc docet Onatus Pythagoricus his verbis — Reliqui Dii erga primum summumque mente cognoscendum sic se habent, ut Chorus ad coryphaeum & milites ad ducem — Ac Plato similiter Epistola ad Hermeam & Coriscum apud Stob. Ecl. Phys. — opificem dixit principem omnium deorum & qui sunt & qui futuri.*

Upon a false Supposition that Princes were called Gods, they have forged another that the *Heathens* called the Souls of dead Princes Gods ; indeed their God-

N makers

makers thought the Souls of Men were made of Air. (Claud. Ptolom. de. jud. Facult. p. 20.) *Inter simplicia quidem Elementa ex quibus compositiones fiunt, terram & aquam, materiæ copia magis abundare, & ad patiendum, recipiendumq; omnino natas cernimus ; Ignem verò & aerem, mobiliores patiendi agendique vim possiderec ; at Ætherem eodem semper se modo habentem, efficiendi tantum virtutem obtinere videmus.* In Compositionibus autem quoniam Corpus proprie vocamus id quod, materiale magis & inefficax est ; Animam verò, quæ illud & seipsum movendi facultate prædita est ; in seriem & ordinem terræ & aquæ elementorum corpus referri, rationi consentaneum est ; animam verò ad ignem Ætherem & aerem. And when they left the Body they passed into, and mixed with their Gods, Æther, Air, &c. Pet. Galat. de Arcan. p. 490. *Hæc ferme sunt ipsa verba Stagaritæ Aristotelis, quæ tam ipse quam, Platonici & Socratichi ex Pythagora suxerunt, qui sic in aureis carminibus scripsit si relicto corpore in Ætherem, liberum perveneris, eris immortalis Deus, &c. ibid p. 491.*

Greg. Gyrald. de Diis Gent. p. 2. *Hinc merito Dionysius & Eusebius, aliique per modum negandi Deum, definiunt, ut nulla dicant*

*dicant mundi opera Deum esse, hoc est,*  
*neque Cælum, neque Æthera, neque Solem,*  
*neque Lunam, neque Stellarum fulgores,*  
*neque Elementa, neque Universum denique*  
*& quæ in eo sunt, mundum Deum esse, sed*  
*Dei ipsius esse opera.* Let us see the Con-  
sequence of this Mistake ; we will not sup-  
pose, but suspect that he could not avoid the  
Trinity without making one Person infi-  
nitely extended, so that there could be room  
for no more Persons but one. He saw what  
Uses were made of it, if he did not make  
them himself ; and as he did not retract it,  
he stands Principal. The late *Heathens* knew  
nothing of any other Residence, Heaven,  
or Names but these only ; expected their  
Souls should be mixed with the Substance  
of the Air, or of that Intelligence in it ;  
so he has not so much as made his *Deus*  
a Visage, much less that Visage in any  
separate Place, nor any Difference in Place,  
for either Heaven or Hell. A poor Buil-  
der of a Palace for *Jekovah Elohim* who  
has put them and their Enemies in the  
same Place, nay their Enemies in their  
*Essence.* So has given us the stupid *Hea-*  
*then* Definition of all Hand, all Eye.  
Gyrald. de Diis Gent. p. 11. (cited in 2d  
part of M. P. p. 69.) *Sed gentium Deos,*  
*commemoranti liceat & Plinii ridiculam*  
*pene de Diis Sententiam ascribere. Is*

igitur libro secundo ita propemodum scribit, *Effigiem formamque querere imbecillitatis humanæ reor. Quisquis est Deus, si modo est aliis quam scilicet Sol, & quacunque in parte totus est sensus, totus est visus, totus auditus, totus animæ, totus animi, totus sui.* The Author in the same Page makes his Reflection upon *Pliny*, and gives us a Citation of their Guesses, and perhaps one, the Highest that ever any *Heathen* made. *Sed hic tibi Panegyristæ verba de Deo subscriptam, magis aliquanto pia quam Plinii.* *Te, inquit, summe rerum Sator, cujus tot nomina sunt, quot gentium Linguas esse voluisti, quem enim te ipse dici velis scire non possumus; sive in te quædam vis mensque divina est, quæ toto infusa mundo, omnibus miscearis Elementis, & sine ullo extrinsecus accidente vigoris impulsu per te ipse movearis, sive aliqua supra omne Cælum Potestas es, quæ hoc opus totum ex altiore Naturæ arce dispicias; te, inquam, oramus & reliqua.* Indeed though Aristotle should be supposed to take the following hint from the divine Writings, he meant nothing by his God, but the Intelligence in the *Æther*; yet in that, he is a little better bred than his Masters, or Followers, after comparing God to a Prince. He says, *Lib. de Mundo. Trad. Apulejus*

p. 211. *Quare sic putandum est eum maxime — maiestatem retinere, si ipse in alto refideat loco : eas autem potestates per omnes mundi partes orbisque dispenset, quæ sint penes Solem ac Lunam cunctumque cælum. Horum enim cura, Salutem terrenorum omnia gubernat.* So our Author has made him no right Hand nor no left Hand ; for by making his Substance infinitely extended, he has left no Room for him, to place Matter, Creatures, Hell, or Devils out of his Substance. So he has placed Devils, not in the Temple, not in the Type of the Residence of *Jehovah Elohim*, the *Sanctum Sanctorum* : But if this were *Jehovah* in the *Essence* of *Jehovah Elohim*, and polluted that *Essence*. However, he has placed the Devils in the Substance of his *Deus*, let them go together ; we are told that at the right Hand of *Jehovah* there will be Pleasures for evermore. If his *Deus* be all Hand, then his right Hand is in Hell, and there will be Pleasures for evermore. I suppose there will be no other Pleasure there, but that of tormenting those who have drawn them in. 'Tis very hard he could not allow the *Essence* to preserve Space for the *Elohim*, and a separate Space for the holy Angels and Saints, and Space for Matter and Man,

*A TREATISE of POWER*

and Space for Devils and Apostates. Must their *Essence* and these Substances be mix'd together to make up his idle Dreams of Philosophy; though he has made no Distinction either in Presence or Place of Heaven or Hell, laid all Places, Beings, and Things together. I am afraid he will find that those who have treated the *Elohim* in such a contemptible Manner, will be placed far enough from their *Essence*, nay, from their immediate Presence, and from all such as have given Glory to them; yet sufficiently and sensibly within the Reach of their immediate Irradiation and Power. If, as I said above, these Points were not determined and recorded, but we were left to Reason, would it not appear more honourable to the supreme *Essence* and Persons, to have their Residence apart, and to have Power to see, hear, and act, in every Place where their *Essence* is not present, than to have Substance, Eyes, and Hands, in every Place. He has limited him by extending him; he has brought his *Deus* under another insuperable Difficulty. He cannot move his Substance; an infinitely extended Substance cannot move the whole. And for all he talks off hand, cannot move any Part of it; either there are no Parts in infinite; or if there be, and one Part move,

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it must move into another Part, and leave a Space void of that *Essence*; so one Part will be empty, unless it be that Substance in which he places his idle Notion of Elasticity, or such a Substance as can be infinitely compressed, or infinitely divided and extended, so thicker or thinner, emptier or fuller, in one Part than another. So he should have added in his Definition of his *Deus*, who could have transferred himself, and more than can be in himself, to a Stone, for which he deserves to be honoured in Stone. And if the Parts do not move, what Occasion for their Presence? They tell us, that Motion implies Finiteness, and so a Defect, I suppose, in his infinitely extended Substance. But I am sure it implies a Finiteness of Power in the *Essence* not to be able to see and act where it is not extended. That Power is what is infinite, the same Power as contrived created and formed mechanically, organically, &c. at that Distance, can see, act, protect, or destroy, at that or any Distance. The persons in the *Essence* were under no Necessity to move but by their voluntary Obligations, they can perform all other Actions without moving. But why not Power to move? only because they should not de-

scend to converse with or redeem Man. Why should the *Elohim* be confined, that they should not have Liberty to move and perform the Conditions of the Oath that Name expresses? Why should they not have Liberty to converse with a perfect Creature at first, or after his Fall, with those who could not possibly come to them, till one of the Persons had transacted that Affair about which they were pleased to come hither, if he had known *Jekovah Elohim of Israel*, it was one *Essence* in three Persons, with all Power in them. If he had understood *Theos*, which is generally in *Greek* a Translation of *Elohim*, who had the Power of Motion in themselves, a joint Power, and the giving it a joint Action so a joint Attribute of the *Elohim*: So is a proper Attribute, though singular, as almost every Attribute is, and used because the *Greeks* had no proper Names for them. And if we may from the Authority of others determine the Sense of a *Greek* Word, *Theos* signifies that which has Motion in its self, the Irradiator; is the Definition or chief Attribute which the *Heathens* gave the Substance of their *Elohim*, and was the Heavens the Names one Substance in three Conditions with mecha-

mechanical Powers in them, to move and give Motion, was the highest Attribute which the *Greeks* had, and the Attribute which had been long contested, and was most necessary to be reclaim'd. *John x. 35.* where *Elobim* is used for Men, 'tis translated θεοί. The Power of moving and giving Motion, was in the *Essence* of the *Elohim* originally, in the Names mechanically; first, in the Parts of themselves; next of other Things; and consequently *Jehovah Elohim* have Motion in themselves, and can create and give Motion mechanically, but cannot create Matter or a Creature that has Motion in it self, or Power to give Motion to other Things, but mechanically; so, notwithstanding their idle Assertion, and what they aim at, nothing but the *Essence* can have this Power, and that which has it not, is no *Essence*. So if this *Deus* of his be not *Jehovah Elohim*, or *Theos*, 'tis another. 'Tis not *Jehovah Elohim*, or *Theos*, because it cannot have the first Attribute. That 'tis not *Elohim*, is certain, because there can but be one Person. That it is not the *Elohim*, or *Theos*, or *Deus* of the *Gentiles*, is certain; they are not empty, but full of Matter, and in continual Motion. He has declar'd them useless, trou-blesome

blesome, and rejected them ; so all is gone. What this imaginary *Deus* is imagined to be, we shall find presently. What is it he wants a *Deus* for, or what has he to do for him, to create, contrive, and produce this World, and to move its Parts? If the true *Jehovah Elohim* would have served, they could have contrived his System, and created it too. If he wanted one to produce it, as the *Heathens* called it, and to move the Parts, the *Elohim* of all Philosophers, except himself, which are just as far extended as this System could have done it mechanically for him, and his *Deus* need not have been extended in almost an infinite Void before the World was, nor after it will be annihilated. Indeed he has made these and other imaginary Heavens almost extended as far as the Substance of his *Deus*, infinitely further than those who knew much better than he ever thought of ; not to make their Extension adequate to the Extension of his *Deus*, that is impossible ; but to avoid the dangerous Consequences of Attraction : Because, if the Stars should not prove at such Distances, they would presently be all upon Heaps. P. N. p. 527.  
*Et ne fixarum Systemata per gravitatem suam in se mutuo cadant, hic eadem im-*  
mensam

*mensam ab invicem distantiam posuerit.*  
He has taken the constant Plea of the *Heathens* or *Atheists* for their *Elohim*, the Names, against the *Jewish* Prophets, for *Jehovah Elohim*; that the *Elohim* could not act but where their Substance was present. He knew not what they meant by Substance: They knew of no Substance but the Air, and thought it intelligent. As he knew not how Virtue or Power could exist without Substance, nor even with it mechanically, though he mentions mechanical Agents, and the Manner of their Action, he knew nothing of the Mechanism in the Names; when he had taken away the Substance of the Air, by which the Virtue or Power existed mechanically, he has made the imaginary Mind or Intelligence that the *Heathens* thought was in the Air, a Substance, and his *Deus*; not as the ancient *Heathens*, three Intelligences, but as the latest and most ignorant, one Intelligence; and says this is not the Soul of the World: That is true; it has none. So when he had taken away the Names, the Substance, which the *Heathens* thought was intelligent, and was the Hands and Eyes of their *Elohim*, he left nothing but their imaginary Intelligence a Nonentity. If his was

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to be present, and need not act mechanically, as the Substance of the *Heathen Deus* did, and was in every Point all Hand, all Eye, how was his Substance to act? He has not shewed us that his *Deus* acted continually by his Will, or Word, or Power, but declares upon that Account, he knew not how he acted; that others might settle that Point; perhaps they might find no Occasion for him or his Actions. Indeed upon a Supposition that these Powers would some Time bring Things into Confusion, he says, Opt. 1719. p. 411. *Horum sanè omnium conformatio prima, nulli rei tribui potest nisi intelligentiæ & sapientiæ Entis potentis semperq; viventis; qui sit ubiq; scilicet præsens, possitq; voluntate sua corpora omnia in infinito suo uniformi sensorio move-re, adeoq; cunctas mundi universi partes ad arbitrium suum fingere & refingere, multo magis quam anima nostra voluntate sua ad corporis nostri membra movenda valet.* Our Souls do not move the Parts of our Bodies; and Brutes, which have no Souls, move the Parts of their Bodies without them: And this has no Relation to philosophical Motions. He was resolved to be a Philosopher; and though there never was any other Motion but Self-motion

tion and Impulse, he did not in fifty Years know which to take, but would take away the Agents which perform the one, and then talk of the other, and use several senseless Words, which he intended should signify the one, but if the other hit, it should then signify the other. *Optic. Lat. 1706, 1719. Engl. 1721. p. 351.* How these Attractions may be performed, I do not here consider. What I call Attraction, may be performed by Impulse, or by some other Means unknown to me. I use that Word here, to signify only in general any Force by which Bodies tend towards one another, whatsoever be the Cause. For we must learn from Phænomena of Nature what Bodies attract one another, and what are the Laws and Properties of the Attraction, before we enquire the Cause by which the Attraction is performed. The Attractions of Gravity, Magnetism, and Electricity, reach to very sensible Distances, and so have been observed by vulgar Eyes; and there may be others which reach to so small Distances, as hitherto to escape Observation; and perhaps electrical Attraction may reach to such small Distances, even without being excited by Friction. I do not believe these, or any of his Concessions, because he has made them, but because

because he has demonstrated them, and nothing else. He did not know, when he knew not whether it was Attraction or Impulse which made Things move, whether he wanted this *Deus* or no. If People would reject the Scripture, believe Projection and Attraction, &c. in Matter, there is no Occasion for him; if it was to be done by Impulse, he could be of no Use, and must be taken away. He could not be a Philosopher without robbing *Jehovah Elohim*, and when he had robbed them of their Power of Irradiation in their *Essence*, and mechanically in their Representatives here, the Names by which each acted, has extended the Substance or Space of his imaginary Intelligence *ad infinitum*, that it might dwell in the Substance of the Atoms of all Bodies, that he might constitute Power in them, and make them act, send out Power to attract, repel, &c. so for want of the Knowledge of Mechanism, has given the sole Power of *Jehovah Elohim*, as above, to the meanest of their Subjects, inactive, unmechanized Matter, and made them do all the Work where he thought we could not disprove him. This is the Virtue which could not exist without Substance that he talks of; and this is all he wanted.

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If his *Deus* be a Substance still subtler than the Fluid of Light and Spirit which is mix'd from Center to Circumference in this System, and be constituted of the Parts of material Fire, or Light, and that be the Mind, the Intelligence, then that is his subtile Spirit, that he supposes passes the Nerves, gives Sensation, &c. and I suppose was to do the Part of the Soul in the Matter of the Body, the Creed of the most ignorant of the latest *Heathens*. If he had understood Mechanism, and given the Government to his *Deus*, and the Execution to the Substance of the Air, he had given us the Creed of the *Heathens*. But then there would have been a Trinity, and that would have spoiled all. If I had not explain'd Irradiation, and shew'd that the three here are Emblems of the eternal three, if the next Philosopher had shew'd that the Air does what he has attributed to the Orbs, without Agents or Causes, then we should have had the *Heathen* Creed. They will now never admit the Air to have any Power, till they are forced to it; because it exhibits the Idea of a Trinity. If he when he framed his Book framed such a Definition of an Object of Worship. If you will not allow that the original Law is in Force, his Tutor, or  
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the Head of his College, should, if they had understood the Original, have whipp'd and confin'd him; and if that had not cur'd him; sent him to *Bedlam*. But perhaps some Body else did it for him.

Let us see how these Deists keep the Commandments. *The Elohim spake all these Words — I am Jehovah thy Elohim — Thou shalt have no other Elohim before me.* These have neither those of the Essence, nor any other. *Psal. liii. 1, The Fool hath said in his Heart, There is no Elohim. Corrupt are they and have done abominable Iniquity;* &c. *Ibid. x. 13. Wherfore doth the Wicked contemn the Elohim? He hath said in his Heart thou wilt not require it* (the Penalty requir'd by Justice, and paid by the Terms of the Covenant) *2. Thou shalt not make unto thee — or any Likeness of any thing that is in the Heavens above,* &c. This was given to those who had Images and Similitudes by Appointment: The Deists will not allow those the *Elohim* appointed, but make one so like what they call Space, that I cannot distinguish them. *3. Thou shalt not apply the Name of Jehovah Elohim to a vain Thing.* His Name is that he bees with Powers, &c. in himself, in opposition to mechanical Means; one of the

the chief Distinctions is, that they can act where they are not present, mechanical Agents only where they are present. All other Powers except Mechanism are in *Jehovah*, and whoever ascribes Power without mechanical Means of any Sort to Matter or any Being, attributes his Name; and as they claim the Name of Creator, Redeemer, Judge, &c. whoever attributes the Performance of those Actions to any other, applies one or both of the Parts of the Name *Jehovah* to vain Things, and breaks this Commandment; and does not as he pretends, if he says the Lord's Prayer, hallow, keep that Name separated for these Actions. And to believe, confess, maintain and defend the Attributes of *Jehovah Elohim*, and not suffer them to be given or attributed to vain Things is the original Service or Allegiance. 4. They totally reject the Employment of the Sabbath, which was to commemorate that the *Elohim* form'd the Names into a Machine, and the Creatures into Microcosms, so Vegetables, &c. though the whole Stress is laid upon this with a *Memento*.

As the *Jews* when they apostatized would let none pronounce *Jehovah* nor other Words truly, alter'd them from

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plural to singular, &c. upon which their Salvation and the Enjoyment of their Countrey depended, and for which they are now Vagabonds quite through the World; so I am to observe, that to make Nonsense be swallow'd, a Manner of talking has been introduc'd, and People taught to say that such and such Points are Matters of Speculation, and signify nothing to a good Life; which had its Rise in those Times of Confusion when illiterate Enthusiasticks were allow'd to be Teachers. If so the Devil could not have sinned, nor Man have fallen when he did: And so if a Man lives honestly and be sincere, 'tis no Matter what Sentiments he has of the most important Objects or Actions, which is setting aside the whole Affair of Religion, and has made the People already perpetrate the most barefac'd Villanies that every any People did. For besides that the Service or Affection of the Mind is what is acceptable with the *Elohim*, and that except we recover the Meaning, and preserve the Authority of the Scripture, believe such Things of the *Elohim* as are true and necessary to be believ'd, we cannot acknowledge Creation, Formation, &c. nor our Redemption, so cannot be qualify'd to live quietly here,

much less to be saved, and for hereafter. If our Sentiments of the *Elohim*; the Power and Attributes in them be not set right, there is no Security, no Obligation; and there will be no otherwise, than as Occasions shall offer, any Performance of the Actions of Religion, or even of the Duties in Society. Men without that are not upon so good a Foot as tamed Brutes, who in the main live quietly with one another, who only fight one another about a Female when she is ready for the Male; or &c. And even that is a noble Instinct, that the strongest Males should serve the Females, to preserve that Perfection in their Species. But such Men in their several Ranks will contrive and execute all the Parts of Villany, Fraud, Extortion, &c. from the smallest to the greatest; nay, even to the most sacred Things. And even in that of the Females, not to preserve, but to destroy the Propagation of the most perfect of the Species.

This idle Way of talking has lately emboldened every one to shew what they pretended to know, and so run down what they could not reach, to dispraise every Thing they could not read, much less understand, and give you the Opinions of the most ignorant for the highest Knowledge

and drawn Men in to allow the most stupidly cursed Notions that ever were received by Men. Those, who could not read the Scriptures, nor so much as knew what they were writ for, so knew nothing of *Jehovah Elohim*, who did not understand a Syllable of the Formation of Matter, nor of the Circulation and mechanical Powers of the Names, nor of the Philosophy or Religion of the *Heathens*, have, by their Ignorance, taken away the three Persons of the *Elohim*, and given us not a *Jehovah*, as their original Masters the apostate *Jews* did, who made *Christ* a Creature and a temporal Prince, and took some of the Descriptions of him in a literal Sense, and made him no other Work, but what a Creature might have performed; and they have had the Assurance to pretend to prove their Assertions for their *Deus* and their Creatures out of the Scriptures; though they neither have, nor could produce the true Meaning of any one Text which has any Relation to the *Essence*, the Number of Persons, the Emblems or Representations of them, or the œconomical Actions of the respective Persons: But given us an imperfect Description of the imaginary Intelligence in the Air, an impotent

*Deus*

*Deus*, who cannot act but where he is present, and is present no where. And, because they could read a little in the *New Testament*, where they found the Attributes so plainly and clearly given to *Christ*, that they could not get over them, they have given him some of the principal ones, such as Creation, Government, Redemption, and final Judgment, made him do, that which infallibly proves he was of the *Essence*, and then make him a Creature. They have also taken away the three Names, and their mechanical Powers which we can understand, and exhibit the Personality and Glory of the *Elohim*, and given the highest Attributes of *Jehovah* to inactive passive Matter, which is subject to the Names; so have dispossess the first and second Agents, and made the meanest Subjects Governours or Agents, and given them incommunicable Powers to act with. So have given us idle Stories, one of Projection in infinite Space, which no Body ever heard of till very lately, which, if both were supposed to be true, no Body has shewed or knows when it was done, who or what did it, or who or what to attribute it to: So could any one now contemplate that Action as an Object of Faith? Another of

Attraction, or Gravity, or Elasticity, none of them heard of till lately. If they were supposed to be true, can any one shew or know who or what performs any one of them? Or how any of them are performed? Or who or what we are to attribute them to? So as to make those or any of them an Object of Sense or a Subject of Contemplation. So, instead of the Scriptures, the Knowledge of all that exists, of all that is past and to come, and the Religion of Men, or what is relative or natural, and the additional Duties for retrieving us, which they have taken away. They have given us the Books of the stupid *Heathens* and theirs, occult Qualities in Stones, &c. for our Contemplation, and a few of the regular Instincts of Brutes for our Religion. From such a Creed, 'tis a Wonder, we are not even worse than we are. 'Tis to be feared, those, who have made *Christ* and the *Holy Ghost* only Creatures, and give the sublimest Powers to inanimate Creatures, will have their Portion with Creatures, even with those Creatures who first thought or said Creatures had Power, which is not in Creatures, and with what is represented by inanimate Matter acting mechanically.

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The Case is altered, now the *Heathen* Writings are understood, and the *Bible* in these Points is understood, it must take Place, and these foolish Notions must be set aside, though the *Devil* made the Machine first *Elohim*, and at last a *Deus*, and that is a better *Deus* than his, is an Instrument to give us what we want here, which is the secondary Sense of *Deus*. And though the *Devil* made his Wife, nay, have a Power to give Knowledge, which he supposes his has, these will not pass, there is no Knowledge, neither in the *Devils* nor his. As he has reserved a Loop-hole to get out at, if it will not pass upon us, that *Bodies* projected will move for ever, and that *Atoms* send forth *Effluvia* and Power to bend their Motior, or fetch Things in, he will let the Substance of his *Deus* (for he has left Nothing else) impel them: But as he owns that the Substance of his *Deus* does not resist, it cannot impel. So I must reclaim the Attributes of *Jehovah Elohim*, and the Attributes of the Names, which he has stole and deck'd his *Deus* with. And let the *Devil*, the apostate *Jews*, and the *Heathens* take his Part of their *Deus*, and let his Cryer and Worshippers take their Fate, I will not serve him, nor bow

to the Images set up, I must take away the Eyes, Understanding, and spiritual Power of his *Deus*, and return them to *Jehovah Elohim*, and give the *Heathen Deus* his Hands again, the Substance of the Names, and their mechanical Powers, and so let our Maker of a philosophical *Deus* end where he should have begun, and let us try whether the old Creed will not make Men better.

I have left no Occasion to enquire after his Philosophy. But he tells us by wholesale, *Opticks, Lat. 1706. p. 313.* *Istiusmodi autem Medium ut rejiciamus, auctores nobis sunt antiquissimi illi & celeberrimi Græciæ Phœniciæq; Philosophi; qui principia Philosophiæ suæ spatium inane Atomos, & gravitatem Atomorum posuerunt; tacite attribuentes vim gravitatis alii alicui Causæ à materia diversæ.* And his Authors which he prefers, are the famous *Grecian* and *Phœnician* Philosophers. He neither tells you their Names; they would not bear naming; nor tells you where or what they said; it would not bear reading; And indeed it seems they did not say it but tacitly, and I suppose not so neither. But if they had, they had been infamous Philosophers, who taught the only Point in Philosophy tacitly. If he

he had done so too, he would have been less infamous. Who he means by *Greeks* we know, but who by *Phœnicians* I do not know; unless he mean the Prophets, or the apostate *Jews*. I know not that we have any System of Philosophy that is pretended to be writ by any of that Countrey, except the Fragments pretended to be translated from *Sanchoniathon*. *Selden de Diis Syris*, p. 105. cited in *M. sine Principio*, p. 58. μένον Ὀυρανὸς Θεὸν. 1. *Solum in Cælis Deum putabant Phœnicii (ita scribit Philo Bybliensis Sanchoniathonis Interpres.)* He that calls that Time, Antiquity, and these Men, famous for Knowledge, when the old Knowledge of Things was lost, all Things confounded, and ready to be renew'd, shews he knew nothing of either Time or Wisdom; had seen or knew nothing before, or wiser than these, thought he had been got to the Top, when he was at the lowest. All who had look'd back, have said what I have proved. *Clem. Alex.* p. 221. *Hebræorum Philosophiam fuisse Generationibus multis antiquorem.* *Ibid.* p. 224. *His omnibus Judæum genus est longe antiquius: Et eam quæ apud ipsos scriptis mandata est Philosophiam cœpisse ante Græcam: Multis verbis ostendit Philo Pythagoreus,*

goreus, &c. I have shew'd, that Thousands of Volumes have been writ to shew what they meant; and when scarce two could ever agree about the Meaning of a Sentence, he expects we must take his *ipse dixit* at once, without so much as a Word of Evidence. This labours with two Difficulties; first, they could not possibly know any Thing of the Matter; and next, he could not possibly tell what they either said or meant. He knew nothing of *Punic*, and little or nothing of Words about these Subjects in *Greek*. He has shew'd us his Skill in construing seven Passages in Scripture, which every one proves directly the contrary of what he produces them for. I thank him, or some Body else, for allowing it to be Evidence, so of construing Philosophers. The *Heathen* Word there was *plenum*, 'tis now *inane*. He will make both these serve his Turn. Indeed they were the same, but neither of them for his Purpose. He will also make Gravity serve his Turn, but knew not whether they plac'd it in the Atoms, or Solids, or in the Air. When some of them were so silly as to philosophize how the Parts of this World were created, or made, or put together. They made Thousands of Guesses, almost as wild ones as he has

has made. They had lost the Knowledge of Revelation, of Mechanism, and were in his Case, knew not what did it, at least how it was done. Never two, not even Master and Scholar, agreed in the same Story, whatever is said without Evidence, is liable to be alter'd, or chang'd, upon a Possibility or Probability, *ad infinitum*. He has prevented my answering, any otherwise than generally; I have sufficiently shew'd that they knew nothing either of the Formation, nor of the settled mechanical Powers, any more than he did. But that they universally took the Air for God, and attributed all Power, Motion, &c. to it, and that even those who denied that there was any Intelligence in it, neither denied its Existence, nor its regular Actions, as far as they could understand them; and so what he says in general, is entirely false and groundless, and if it had been true, nothing to the Purpose. Indeed one of his Wisemen and *Deus-makers*, who he cites, has the Honour to stand for the first Fool, who made as mad a Conjecture about small Things (cited in the Second Part of *M. P.* p. 538.) *Voss. de Theol. Lib. 6. p. 100. de Fossil.* speaking of the Insensibility of Stones. *Præcipue tamen de isthac controversiam mo-*  
*vent*

vent Chymici; qui contra Peripateticos contendunt, metalla, aliaq; fossilia etiam animam habere, qua vivant. Rationes eorum: Quia vim habeant longum in tempus sese conservandi; & operentur varia. Omnia metalla, & lapides vivere, etiam docet Campanella. Ac Thales quidem, ut Laertius ait, — primus inanimis dicitur tribuisse animas, conjectura capta ex magnete lapide & electro, &c. He likewise pretends he took his Philosophy from Observations, and the Appearance of Things. He had not Eyes clear enough to see how the Names moved, and acted: The Laws of Nature, the Operations of the Machine, are to be taken from the Account of the Formation of the Machine, from the Formation and Reformation of this Orb, more clearly than from the Preservation or Motion of small Parts of Things. The Motion of the smaller Fluids, and small Bodies, are distinct Consequences of those Actions. He knew nothing of the Agents and Powers which were concerned in the Formation, and after the Flood, which are clearly expressed in the Hebrew; and when he could not see what acted, he takes the Liberty to break his Rules, and assert Things and Facts that there never was any Appearance of. I have shew'd

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at large where he stole what he calls his Philosophy; that it was written by *Kepler* as a Farce, in ridicule of a few ignorant Mechanicks, who had made such Guesses from the supposed Attraction of the Load-stone, &c. with Demonstration that not a Syllable of it could be true, and that is the true Reason why he neither nam'd his sham, nor true Author. And I have shew'd the original Author and Discoverer of such Properties in Matter, and that this Knowledge came down from Heaven and that the Devil brought it, and taught it.

*P. N. 1713. p. 360. Planetarum — tempora periodica esse in ratione sesquipli- cata mediocrium distantiarum à Sole. Hæc à Keplero inventa ratio in confessu est apud omnes — Magnitudines autem Orbium Keplerus & Bullialdus, omnium diligenter tissime ex observationibus determinaverunt & distantiae mediocres, &c.* Indeed after I had shew'd this at large in the Second Part of *M. P.* p. 529, &c. *F. by P. in bis Panegyr. p. 6.* has been pleas'd to own it. And after he has faintly recited *Kepler's Observations, Proportions, and Rules*, says, *our Author's System seems to have been founded upon this Obserxation.* And he has told you, as above cited, that our Author begun his Studies with the

Works

Works of *Des Cartes* and *Kepler*; and as *Des Cartes* took several of his from *Kepler*, and coin'd several, so he has taken his from them both.

Motion is either Action or Passion, or both; the first in our *Elohim*, not in his *Deus*; the second was order'd *Gen. i.* to be performed by the Names, and it was an Attribute of the Names by the Hebrew *Herm*, by the Greek *Hermes*, the Projector, as I have shew'd in *The Names and Attributes of the Trinity of the Gentiles*, p. 184. for which it was worshipp'd soon after the Apostasy at *Babel*, and downward; since the Knowledge of the Mechanism of the Names was lost, this has been disputed and poll'd for, by vast Numbers, as I have shew'd: One Side afferts it was done by the Air, but could not explain it; the other by Power impress'd or communicated from the Hand, or, &c. without pretending to explain it; that is, if *A* move *B* to *C*, then *B* he says will move it self ever after, where there is no Air, till, &c. so the *Elohim* have given the Power in their *Essence*, or continually impart their immediate Power, or created Matter, animate or inanimate, can communicate what it has, or what it has not. A Man can move his Hand so far with

with such a Force, and such a Degree of Velocity, and with it a proportionable Body: This Power is communicated to him by Mechanism. He says the Man can communicate it beyond, without any Mechanism in *Vacuo*. Suppose something were to move one of the Orbs, if the Orb were supported upon any Matter, solid or fluid, it might be said to shift it; if not supported upon something, it must be said to carry it. He has made an Affirmation, that if it be once carried, when what carries it leaves it, it will carry it self ever after, strait forward, till something divert or interrupt it. What has he discovered or done, to determine this Dispute, or prove his Master's Engraftments? Nothing. He judges by Appearances; what Appearances are here? Because we see that Orbs move, or are moved; this must prove that that they were once projected, and that since they move themselves, and that there is nothing in their Way to interrupt or abate their Motion; the Scriptures say, and so in general did all the *Heathens*, that the Orbs are continually impelled by a Fluid. They produce in Evidence that there is no Fluid, a Fact, that the Orbs move without stopping or going slower, which they call

call freely. Does not a Ship in a sufficient Wind move freely ? Would a Ship sail in *Vacuo* ? Has he shewed when, or what Agents moved them first ? No. Has he given us any Instance or Proof, that any thing will move, where there is nothing to move it ? No. But, as usual, picked up an idle Story, and proved it by his Affirmation, that there is nothing where the Agent which the *Elobim* appointed to rule, and move every Thing that moves ; the material Cause of all Motion, which almost all Mankind worshipped for that, is present and acts, and where both its Presence and Action come under the Perception of several of our Senses, and what he himself at last has given up, which determines that Dispute ; so of what moves or is moved to a Loadstone, whose Parts the *Elobim* have mercifully contrived, and mechanically disposed to be turned by the Air ; so to be a Guide for Sailors in broad Seas, and to Travellers in Deserts ; which Disposition consisting partly in Density, gives the Air a Power, or Opportunity of driving other dense Bodies towards it. The Expansion the Names were ordered to compress and so move the Parts of the Solids of the Earth together, and did so,

*Gen.*

*Gen. i.* This was an Attribute of the Names under the Word צור the Compressor, &c. shewed in the *Names and Attributes of the Trinity of the Gentiles*, p. 173. And under the Word מרדך that which makes Things gravitate, *Ibid. p. 312.* and under several other Words, for which they were likewise early worshipped as aforesaid. The Stone, and as they term them, all its Properties, I have shewed, was known as early; this Action was affirmed to be performed by the Air, even to the lowest, by the most ignorant *Heathens*, as *Lucretius* cited in *M. Principio p. 541.* who made as free with the Powers of the *Heathen Gods*, as any one who was willing to be reputed in his Wits, honestly and clearly shews. The dark Time of *Popery* has lost the Knowledge of the Stone, or the Manner how this Action is effected; ignorant People see Iron approaches it, and have called it Attraction: Perhaps because they had seen, *Luke, viii. 46. vi. 19. Mark, v. 30,* that Virtue went out of the *Essence* that was in *Christ*, and that the Apostles renounced the Power, *Acts, iii. 12.* As though by our Power and Holiness we had made this Man walk, and attributed it to the Name (Light) the emblematical

Name of *Christ*, one of the three Names in *Jehovah Elohim*. *Acts*, iv. 10, *By the Name of* (the Essence in) *Jesus Christ of Nazareth*,—even by him doth this Man stand here before you whole. *Ibid.* ix. 4, *Jesus Christ maketh thee whole*. Therefore our Philosopher says, that when the Loadstone approaches Iron of such proportionable Sizes, and at such Distances, it has Power to irradiate, send out Virtue to fetch, and the Iron is forced, or has Will and Power to come to it, as to it's *Theos*; and when it comes near Filings, or Dust of Iron (and other Bodies that he knew nothing of) it has Power to force, or they have Power and Will to turn out, pay Obeysance, and rest or mount themselves in Lines of Declination, from the Poles to the Meridian, as Centinels do with their Pikes or Muskets, when their *Theos*, the King passes; and as he calls it by Induction, he has the Front to assert, that, as he makes them, almost infinitely distant Orbs by irradiating Power, or sending out Virtue, can vary the Motion of each other, and bend their straight lined Motion into Circles, &c.

The Prophets as I have shewed in the *Second Part of M. P.* p. 80. describe the Heavens and their Actions, by the Word Machine;

Machine; the first *Heathens* knew, as I have shewed, that these Motions were mechanically performed in, and by the Names. The modern *Heathens* who had lost the Knowledge of this Mechanism, supposed it innate, or, &c. to the Air; *Descartes* who was in their Condition, and who mistook running round about the Center for Circulation, says it was *imprinted* in this Fluid; these in despight of common Sense, say it is in Blocks and Stones; therefore every Orb, every Stone must have Power to send out Virtue, to know and to act where it is not present without Mechanism, Organs, or, &c. which is the highest Blasphemy Man can utter.

Our Author says, *Optic. Edit. 1719.* p. 408. *Porro, videntur mihi hæ particulae primigeniae, non modo in se vim inertiae habere, motusque leges passivas illas quæ ex vi istâ necessariò oriuntur; verum etiam motum perpetuò accipere a certis principiis actuosis; qualia nimirum sunt gravitas & causa fermentationis & cohærentiae corporum.* In the preceeding Page they had their Properties given at their Formation; now that they receive several of them perpetually, from certain active Principles; tells us not how they

*A TREATISE of POWER*

Exist, tells us when Speaking of the Substance of his *Deus* that Virtue without Substance cannot subsist. But telling us that they suppose their God gave such Properties and Powers, nay the highest Power, Irradiation to Matter or Atoms, does not at all lessen the Crime, but heightens it infinitely ; and as it is directly oppositely to Scripture, either the Scripture is a Forgery, or the Author of it has given us a false Account. And whoever attempts to persuade Men to believe either, cannot do more Mischief to Man, nor much more Dishonour to God. Telling us that there is something besides Atoms, so is not Matter, and which is not God, and which can perpetually communicate the Power of Motion without Mechanism carries it beyond Fate, Destiny or any thing that ever was named.

Does he produce any better Evidence than the Imaginations of such as himself for these Notions ? Does he produce any, that there is the least hint in Scripture of any such Power, or that even *Jehovah* could communicate these Powers to Stones ? No Man dare say there is ; or when the great Contests were between *Jehovah* and the *Heathen Elohim*, where there

there is not a Power in Nature omitted, were these ever mentioned or thought of? Does it appear by any Services of any *Heathens*, that they ever dreamed of any such Powers? or among the Services of the *Jews*, which were appointed to attribute all the real mechanical Powers to *Jehovah Elohim*, was ever any such hinted at? If *Jehovah* had done this by immediate Power, why not claim it once? If it had been as we have shewed, it could not have been fixed in them by any Law, or if they had pretended it was innate, as has been sufficiently asserted now; does he shew that even *Jehovah* controuled them, when he controuled every Power in Nature, so as to shew that he was Master, or that he so much as asserted his Superiority, as is done continually of the opposite Powers? When *Jehovah* shewed *Job* his Ignorance and the Things which a Creature could not perform, *Cap. xxxviii. 33, Knowest thou the Ordinances of the Names? Canst thou set their Dominion in the Earth?* The Scripture shews which the *Elohim* appointed Rulers, which Subjects, and what Powers the Rulers have to act with, which perform every one of these Actions, and either every Word of them,

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or this must be false. What has all our Discoveries amounted to? Things move, or are moved as they did ever since the Formation; one says God by his immediate Power does all this; another says it is performed by Words; but what is the Cause he cannot tell, says it is not by such Rules or Proportions; that is false; or says that there is Virtue in every Atom to move in this Manner, and says God gave them that Virtue, which is the stupid Scheme of the most Ignorant; or that they receive their Virtues or Powers continually from some active Principles, or that they have some of their Powers from God, and some from those active Principles. How could any Creature, who had Power to create infinite Space and infinite Matter, that is, make the Orb of the Sun send forth as much Light every Day without any supply, as if it had been every Atom of it Light, would not have left an Atom, so infinite Numbers of other Suns; and yet for all this, all his infinite Space, except a little in some Atmospheres, is as empty as ever? Who durst presume to give Matter the Power of Motion, Irradiation the Power to act at vast Distance, and

and all the Powers that can be in *Jehovah*, which Matter could want to make any of his Stories streight, nay, to contract into any Compass, to extend into any Compass, and perform an infinite Number of Impossibilities, be at any non-plus for a Cause, and who had Power to remove and annihilate Millions of Millions to one, as much Matter as he has left remaining, have any thing stand in the Way, to obstruct what he was pleased to suffer to exist and move? And yet state any one Case, and he has said no more, than the poorest Mortal upon Earth might have said. He has not produced one Agent can answer his Scheme; indeed at last he has produced one to destroy it, without being able to erect another, but says the Actions are done. He indeed talks of Virtues, occult Qualities, and expects that should be a sufficient Reason he should not produce, and you should not demand their Appearance. What has he done to outweigh the Authority of the Bible, or that of the Knowledge of the antient *Heathens*? Truely nothing. And must we give up our Evidence the Scriptures, *Jehovah Elohim*, their Powers, their Emblems, and our Supporters the Names, whose Actions come under our

Senses, and so our Senses and the Contemplation of the Works of *Jehovah Elohim* by them ; the Means of coming at the Knowledge of the Wisdom, and Goodness of *Jehovah Elohim* by their Operations, which *Jews* and *Gentiles* continually and earnestly contended for, and the first attributed to *Jehovah*, the other to the Substance of the Names, supposing them Intelligent, and which is the only Satisfaction Man can have here ; and also *Christ* the only Being, who can redeem us, and so Salvation and the Possibility of the immediate Support, and Favour, &c. of *Jehovah Elohim*, and of viewing and contemplating the Perfections in them, and their Power and Actions, and the Company of all happy Beings to all Eternity, for his imaginary *Deus* and occult Qualities, and the Company of the original Author of them, and those he has seduced with them to all Eternity ? I hope we shall be wiser.

The Scripture is exceedingly concise and clear ; the *Elohim* created the Substance of the Names, as much of that Species of Matter at once, as possesses all that he calls Space, and when they moved, they laid a Stress upon every Part of other Matter, there are but three

Rulers

Rulers appointed, but two to act here, and they have but one mechanical Law, one joint Operation to perform all the Actions upon, or in the inanimate and animate Part of this System. That Operation is the Clue to all, and brings all their Actions to Sense ; and though there are innumerable Descriptions in Scripture of their Effects upon the various Parts of Matter in various Dispositions or Forms in the various Seasons, &c. the Law, and Operation in them, is (except by Miracles) unalterable and the same.

If the imaginary Laws of any of the latest Philosophers had been found writ in an antient Book, which had been supposed to be writ by Inspiration, with *And God said let* —— to each, I only suppose it, to put a Case; those, who now find fault with the Laws *Jehovah Elohim* appointed to Matter, which they only could not understand, which are short and mechanical, and the Agents have Powers to perform, and do perform every Thing, conform to our Senses, would then have had some Reason to have found Fault. What a Number of Impossibilities, Contradictions, Exceptions, and Uncertainties should we have found ? And then

then these very Men, as *Spencer* and many more have done with the *Mosaical* Precepts, who were as ignorant of the Reasons or Ends of making them, as the Philosophers are of Mechanism, would have charged God with unnatural, unreasonable Laws, with commanding Things to act and perform Actions, which had neither mental Powers to understand, when they were to be performed, nor mechanical Powers to execute them; and which no intelligent Creature, with the highest Degrees of Intelligence any Creature could have, and with the greatest Powers any Creature ever had, or could have, could execute; and such a Book would presently have been charged with being writ not *ad captum humanum*; but with being incapable of being understood or believed. Without putting this Case, if they will write their Laws and add *And God said let* — to each, it will be the same with every indifferent Man. And those, whose Inclination is only to oppose every Thing, that bears the Name of Revelation, would, or that Being whose Revenge is to oppose the *Elohim* upon *Let a Stone move, or, make other Things move*, though the Things commanded could not answer, would have answered  
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and said, Thou art unjust, thou makest a Law without giving Means to the Subject to obey, thou commandest one Stone to make another come to it, or the other, when it comes by, to get up and follow. The Stones have no Organs, either to understand or act, have no Eyes nor Ears to see or hear, nor have they any Feet or Wings, or Powers to move themselves with. A Stone cannot move itself or others, unless thou, either by thy Finger or some other Agent move it, and with it them. And if the Stone acted of itself without visible Means, neither Angels nor Man could know whether the infinite Power were in Thee, or in Orbs or Stones; and *Satan* would say, the Allegiance thou claimest is not due. Thou hast not revealed to us, to Angels, nor to Men, how these Stones can act thus without infinite Power; therefore it must be in them. And if the Scriptures had been supposed to have been a *Heathen* Book, our Philosophers would have applied to the mechanical Powers in the Air, and would have gone further into the Discoveries in it, than the pretended Advocates for the Truth have done, and would have produced honestly all the Discoveries they have now unwillingly made in it,

it, and bended to serve their other Turns, and would easily and readily have shewed to Sense, that the Laws they have now laid down were false.

I had like to have forgot the Title and Substance of his Book, his *Philosophiæ Naturalis Principia Mathematica*, his Cobweb of Circles and Lines to catch Flies in. *Mathematicks* are applicable to any *Data*, real or imaginary, true or false, he has put the Cart before the Horse; he should have given us *Principia Naturæ sive Philosophiæ*, and proved them, and then he might have given us the Proportions of the Powers of the Agents, proved by the Rules of *Geometry*, if that be practicable. The Method of each Man's commanding himself is to commend such as he thinks know what he thinks he has learned, studied or knows, and such as think as they have thought, and none higher; this should pass for Nothing till Things be examined. There is not a Branch of Science, but those, who professed it, have attempted to make the World believe, they could by it know every Thing; nay, the very Naturals will tell you, that they know God and Nature naturally. Those, who have studied *Arabick* and such Stuff, have

have pretended, that all Knowledge, divine and human, was there, till last Year. that it was examined, and found worse than nothing. So the *Mathematicians*, that they could discover God, Nature, &c. when 'tis examined, it will be found, that whatever its Uses are, they have no Place, but the last in Science. And more pestilent and destructive Positions have been fathered upon that Science than upon all others put together. The *Mathematicians* were banished, nay, sometimes put to Death, for attributing much less than this to the Orbs, both by *Heathens* and *Christians*, as you may see in *Voff. de Orig. & Prog. Idol. lib. ii. cap. 48.* We have been stunn'd with his Knowledge in the *Mathematicks*. They have nothing to do in the Dispute, what Agents and Powers produce Motion: But when the Agents and Powers are settled with the Proportion of the Powers or Motions. The Use of Numbers or *Geometry* was as well, and better known to the *Antients*, as early as there was any Occasion to mention them, than they are now. No Revelation or great Genius is necessary to discover them; they, as all other Sorts of Knowledge, were lost in the Confusion of Tongues; and they, and

they only, as the most easy and natural, were soon recovered again. And, if they and all the Inventions of Instruments, &c. were now totally lost, an Age or two would recover so much of them as is really of any Use. And although the Knowledge of Telescopes was but retrieved the other Day, as *Des Cartes* fays, about 1607, by Chance or Accident; as soon as they were retrieved, though Calculations of the Motions of the Orbs would not be so soon retrieved as other Admeasurements, they would be recovered in a proper Course of Time; and this Age has no Pretence to them, and very little to the other. He pretends to prove that these Powers exist, by laying down the Proportion of their Decrease at any given Distance from the Sun, and shewing that each Orb is at such a Distance, of such a Diameter or Magnitude, of such a Density, &c. and moves in such a Proportion. This will not do his Business, though it is certain, that all these Things were framed by Measure, Weight, and Proportion, as *Isa.* xl. 12. & al. Yet, as neither his *Deus*, nor his Powers had any Hand in it, he must not have this for Proof. He pretends to talk of Inductions; I can assign intelligible Agents

or Causes, and the Proportions of the Powers evident to Sense, and thence make Inductions which will set his aside. Spirit is pressed into a culinary Fire, and melted there, becomes Light, and the succeeding Spirit presses it outward: So at the Sun. The Light must be reformed into Spirit, else the Action would cease. The Light irradiates to this Orb, and to all other Orbs; so in every Line from Center to Circumference, forms there into Spirit (concreted Grains) and is pressed backward in every Line to the Sun. These contrary Motions produce an Expansion, that a Compression. The Light and the Spirit are, and act upon the Surfaces of this Orb; therefore they are, and act upon the Surfaces of every Orb and every Atom of Matter. So, where the Compression is greater or stronger on one Side of an Orb or Body than on the other Side, Impulse, so Projection, Attraction, Gravity, Elasticity, and all the Powers he dreams of, are mechanically produced, as I have shew'd at large. Since Light is the principal Ruler here; suppose the Heavens divided by Lines from Center to Circumference into Degrees, or &c. and 'tis evident to Sense, that the Quantity of Light,

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interrupted by a Solid of any given Dimension in any given Time, will be in Proportion to the Width of the Angle where it is, or to the Distance from the Sun, and lessened in Proportion to the Distance the Solid is further removed from the Sun ; and that in Proportion to the Quantity of Light interrupted, so will be the Impulse of the Spirit, and so the Motion. He has only aimed at the Proportion of Light, and applied it to his imagined Powers of Attraction and Gravity. So, if he and his Assistants in that Affair could have done these Things truly, they had not proved, that it had been the Proportion of his, and not of the real Powers ; but it would have been a Demonstration for the Truth, and that would have been taken from him. But that is not all, the Scriptures affirm, *Jer.* xxxi. 37. *Prov.* xxv. 3. & al. that the Names, the Heavens, cannot be measured by Man. Then there can be no Application of *Mathematicks*; and the Title, Calculation, Book, and all is gone. We need not offer to prove that what the Scriptures say is true ; every Attempt to prove they are not so, prove they are. The Proportions of the Motion of an Orb in a circular Line or Figure

gure is one Thing, and in a great Degree practicable, taking the Distances of the Orbs another; there are several concurrent Obstacles. The two-fold Motion of the Earth, that of all the moving Orbs, the Extent of the Distances, the Differences in our Atmosphere, the different Degrees of Light to those nearer the Sun, and those farther off, the universal Struggle between the Light and the Spirit, which he calls Vibration, and &c. contribute to make the Measures of the Distances and Magnitudes uncertain. That this is true, the Difference in the Measure of the several *Astronomers* before him have shewn; they have proved that to be so uncertain, that since these Schemes have been talked of, they have extended the Distances between some ten Times what they were supposed to be before, nay, some to near twenty Times what they had been supposed to be. Why they do so is observed above, *viz.* that the Stars should not attract each other, and these Things have not been contested and settled. It was not for his Purpose, nay, indeed he did not know that this System was a Machine, and that the Parts of the Substance of the Names were alternately melted and concreted, and circu-

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late, so could not guess what Distance was necessary for that. In *Opt.* 1719. p. 372. he rejects this Method of Action, says, without Doubt the first Cause is not mechanical, and goes the opposite Way to Work. He did not know of what Use the Stars were, in that Action; so could not guess what Distances to set them at, nor of what Magnitudes to make them. He did not know what Part the Planets had in this Machine, so could say nothing about it, or any of them. As he knew not the Cause of Motion, he could not guess at the Proportions of the Distances; and no Method that has yet been us'd, will measure them so near as to serve his Turn. If we examine what has been said by others about their Diameters or Magnitudes, that of the Earth excepted, we shall find they have varied as much in that as the other, that so far from agreeing with one another, none of them could make the Diameter of the Orb of the Sun, which is the only one fix'd, at two Observations, the same; much less any of the moving ones, or Stars. Though this seems to be the principal Use of Telescopes, they are yet of little or no Use in it. They have not yet reconciled them. Short ones shew most of *their* Diameters

or

or Magnitudes large; longer still less; and the longest each a Point. So unless they could stand upon another Orb, and see how the Earth, whose Diameter they only know, would appear, they cannot make a Comparison. *Kepler* suited their Proportions to answer his Banter, and aim'd at proportioning the Distances and the Diameters; but they will not answer. The Sizes of the moving Orbs do not answer to the Proportions of their Distances. If they would have done that, a common Gauger might have done the Work. But since they would not, our Author was resolved to cut what he could not loose, so make them answer by supposing each of the Orbs to be of such a Density as would serve his Turn. He pretends he did not know that the Orb of the Sun, upon whose Diameter, Density, &c. his all depends, is encompass'd with Fire, and so the Orb invisible, and the apparent Orb or Sphere about it, flaming Fire. He wanted to have a dense Atmosphere, to prevent the too great Waste of the Sun by Evaporation, and to retard the Motion of his Comet, and make it, as he predicts, at some Time, as 'tis going by like a Fly, to run into the Fire; to supply the Consumption of the Orb. Rather

ther than allow Fire to be supplied by Spirit, and form it into Light, he chuses to tell the most monstrous Stories; that an Orb whose Parts he makes Light, or what Heat can convert to Light, every Atom whereof attracts other Orbs, jointly with such infinite Force, at such infinite Distances, should not be able to hold the Parts of its own Body, but throw them away, without any Cause assign'd, waste, fall into a Consumption, neglect its Busines, let the Orbs move flower and flower, (or run farther off) and want Supplies to make them recover their old Places and Paces. How many Comets must there be for every one of his Suns, to have a Chance to catch one in an hundred thousand Years, and by their Vapours to restore each of the Orbs to those Suns, with Matter, Air, &c. How obstinately must the Atoms of the Air or Spirit, in that Atmosphere of the Sun, adhere, where the Heat at  $\frac{1}{7}$  of the Sun's Diameter is two thousand Times greater than that of red-hot Iron, and which melts the Substance of the Orb of the Sun to Light, which will not be dissolved and formed into Light? How ill-natur'd and cross must that Atmosphere be, which will not even so much as by its Pressure force the Light

Light form'd of the Substance of the Orb of the Sun, outward, but let it go without any Help? He talks of Density; he did not know wherein Density or Quantity of Matter consisted; nor has he shewed why those Solids, nay, one Fluid, which gravitate more than his Loadstone, attract not at all, nor will be attracted. He pretends to tell you what Proportion of Matter there must be in, or what the Density of each Orb must be. He knew nothing of the Orb of the Sun. He did not know that the Earth, which he was upon, is a thin Shell, mostly full of Water. He could not possibly tell whether the Shell of an Egg, placed so far from him that he could not see into, or thro' it, were full, or as he calls Spaces fill'd with Air, empty; much less could he tell whether any one of the other Orbs were Shells, and fill'd with Fluids, or were Solids, or even what Proportion there was in any of them of that wherein he places his Density. Besides, the Orbs at greater Distances from the Sun, turn upon their Axes, or revolve in less Time than those which are nearer; for which I find no Reason assign'd, nor even why any of them should turn round at all. He had no Means to make any Guesses about the

fix'd Stars; most of that he talks about them, is presumptuous Madnes. I shall let what he has said of Comets stand as it is. If any one please to believe him, let them watch till some of their Revolutions happen. But to return to the Calculations. In short, they and he make the Orbs of what Dimensions they please, of what Densities they please, set them at what Distances they please; and any one, if he were to have Time, might alter any Computation that he makes ten thousand Times, and keep his Proportions, and any one of them would prove as much as his, that you have forged a proportional Scheme. And alter the imagin'd Proportion of Decrease, and you may form others to those *ad infinitum*; the Power of Projection being imaginary, will suit to any of them. We have no Occasion to descend to Particulars more exactly in these Points. If Any body could for him perform all Impossibilities, support his *Deus*, his *Vacuum*, &c. till the foremention'd Objections, Difficulties, or Impossibilities be removed, or clear'd up, what he has offer'd cannot pass for Calculations, much less for any Evidence of the Causes or Powers.

In short, the continual Guesses, Enquiries,

ries, and Searches which the present Set of his Followers make after visible Agents, sufficiently shew they suppose Matter moves mechanically, and the Wisdom of the *Elohim* is infinitely extoll'd by the Guesses of the Philosophers, who could make a Fluid do all that mechanically, which the Philosopher could not suppose possible to be effected without the whole Power in *Jehovah*. This Philosophy was neglected for many Years; some attribute the Rise of it to one Cause, some to another. In Truth, it was cried up by one who desires that nothing should be believed, and set it in a Light which he never expected any Body could believe. But he was mistaken, though a few Years before that, for want of understanding that the same Word is used for the Representative and the Thing represented, they would not believe the Bible, because they thought it said that Bread was Flesh, which was a Contradiction, and many senseless Books were writ, not to clear the Usage and proper Meaning of the Words, but to prove it was so, which gave an unlucky Turn to the Credit of the Scripture. When he cry'd up this Philosophy, their Faith was enlarged; they could believe far greater Contradictions, that in-

sensible Matter could move without Mechanism, nay, act upon other Matter, at any Distance, without the Assistance of any Medium, in a Manner directly opposite to the Power of any Medium or Fluid between them; judge of Distances, Proportions, or do any Thing that could be said of it. They could believe in any Sort of a God; believe that a Creature could create, redeem, judge, &c. or any Thing which had not been believed, and so as it did not come from the Bible. This Philosophy, and this Religion, is fit for idle People and Fools; nothing in the Philosophy to be accounted for, no Powers shew'd, or made intelligible how they act, but all to be taken as 'tis coin'd. And there is no System in the Religion, nothing from God to be believ'd. They pretend he was a Moralist, an honest Man. If he had given the Devil his due, he would have had neither God nor Philosophy left.

As this is writ chiefly for those who have not had sufficient, or but little Education, who never attempted, have not Time, or think themselves uncapable of attempting to understand the *Hebrew* Language, such of them as are Well-wishers, as soon as they find it asserted  
that

that the Knowledge of Philosophy, and Rules of Faith, are in the *Hebrew* Scriptures, that there is a considerable Progress made, many of the chief Points explained, and that there is an Inclination, Spirit, and Resolution, in several, to explain the rest; they will suspend their Enquiries after these Points, from the Imaginations of Men; examine what is done, wish that the rest may be clear'd, for the Honour of the *Elobim*, the Trinity, the Credit of the Scriptures, and the Religion they pretended to profess. On the contrary, those who wish there were no Certainty of the Existence of the *Elobim*, of a Revelation, and consequently of a future Judgment; will endeavour to discourage, disparage, ridicule, and oppose the undertaking and the explaining of it in this Manner, and will muster up all their Forces to that End.

As I have enquir'd into the general Scheme, I am now to descend to Particulars: As there has been several Alterations and Additions made in the Second and Third Editions of his *P. N.* which require Consideration, I shall first mention them in general. He compos'd the first, as appears, when he was about twenty-five, about the Year 1667, and publish'd  
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it in 1687, without any State of Philosophy, or general *Scholium*. In 1713, he printed the second Edition, with several Alterations, and with Additions, concerning the supposed State of the Heavens; gives us a *Scholium generale*, with some *Heathen* Notions about *Jupiter*, and some Scripture Texts, which he would have applied to him, but describe the supreme *Essence* and the Persons in it. In 1726, he printed the third Edition, with many Alterations and Additions. A false Definition of the Word *Deus* from *Arabick* and *Hebrew*. A Comparison between *Jupiter*, his *Deus*, and a Man. Authority from more *Heathens* for his *Jupiter*, and a false Description of the Objects which the *Heathens* worshipped, &c. And P--- says, he designed, if he had had Time, though he lived to 86, to have made many more Alterations.

His Book of *Opticks*, besides those Parts cited, contains some Things which seem to determine his last Thoughts in Philosophy; we must enquire into them. F. by P. in his *Paneg.* p. 2. says, he launched at once into such Books as the *Geometry of Des Cartes* and the *Opticks of Kepler*. The Author tells us in his *Advertisement* to his *Opticks*, that Part  
of

of them were writ in 1675, (when, I think, he was 33) and the rest in 12 Years after, (when he was 45) except the third Book and the first Proposition of the second, since put together out of scattered Papers (and are but a small Part of the Work) and at the End, says *verum ab hinc studiis tum forte advocatus sum, &c.* 'tis likely when chosen Member of Parliament in 1688. And F. by P. in his *Panegyr.* p. 13. says, they were published in 1704, *after he had spent 30 Years in making the Experiments.* I suppose he made his Experiments before, or as the Book was writ, and before he left off those Studies. So he, as I supposed, began the Work when he first launched out at 15 Years of Age. The *Queries* at the End were inserted, added, transposed, and altered at the Times of the several Editions, as his *Schol. Gen.* the Definition of his *Deus, &c.* were to support his P. N. or rather, to evade the Objections made against each. The first sixteen *Queries* were printed with the Book in 1704. There are some Additions made to them, and several more are added in 1706 and in 1719. They tell us he has not finished this Work, and that it will require almost as able Hands as his to finish it: But has left *Queries* to finish both his

*Philo-*

*Philosophy* and his *Opticks*. And so indeed I think they will.

Since this Author has concerned himself with what at the Time was only mine, hinted at in the first Part of *M. Principia* plainly enough to those concerned, while there was a Possibility of Recantation or Restitution, but not plain enough to be understood then or now by Strangers ; and since I had the good Fortune to have my Education with such as did not mislead me, and where there are now none to give any Account of it, 'tis convenient that I should say something of it, and of those Affairs. After the Busines of *Grammar School*, I began as early as he with Mathematicks, Mechanicks, and Observations, and had a Tutor at Home with me, who was, perhaps, as great a Mathematician as either of those whose Books he studied ; and taught me, as much as I could see any Use for, either upon the Earth or in the Heavens, without poisoning me with any false Notions fathered upon the Mathematicks. Soon after Busines brought me into a large Field, gave me a Series of Opportunities to make Observations of the several various Actions of the *Agents in Question* ; upon what they have done,

done, and do, both in the Reformation, Disposition and Situation of the Parts of the Earth, of the several Species of Things in it, &c. And in the settled Course of Things, among the rest, to see and make Observations and Experiments of and in the Operations of Fire, and its Effects upon and with various Substances; Observations upon Air, or Light and Spirit, in all the various Conditions, Situations, or Places, it or they happen naturally to be, and the various Effects it or they have upon various Subjects; Observations upon Water, in all the Situations, Motions, and Courses, it took at the Reformation of the Earth, and since naturally has taken or takes. And as I was, perhaps, the first that ever took this Method to come at the Knowledge of natural Things, which were *Agents*, how they acted, which were *Patients*, and how the *Agents* have acted or act upon them, to make Comparisons of Things and Actions, and to draw Deductions and Conclusions; in each and all I had Opportunities infinitely beyond what any Man can have by living in a Box, peeping out at a Window, or letting the Light in at a Hole: Or in separating or extracting the Spirit from Light, which can

scarce

scarce happen in Nature: Or from refracting the Light, which only happens upon the Rainbow, Bubbles, &c. Or by making Experiments with the Loadstone, Talck, or Amber, which differ in Texture from most other Bodies, and are only found in Masses of small Sizes: By swinging a Pendulum, which, perhaps, has not a parallel Case in Nature: Or by the Effects produced by Spirit or Light upon mixing small Parcels of extracted Fluids or Substances, scarce one of which ever happened, or will happen in Nature: Or by taking Cases which others have put, or putting Cases which never had, nor ever will have any Place in Nature: Or by forming Figures or Lines of crooked Directions of Motions or Things, which, most of them, have no Place; so the Lines, no Use in Nature, other than to serve Hypotheses of imaginary Powers or Courses, which always have been useless, when any other Powers, though false, have been assigned and received, and must all finally be useless, when the true Powers are shewed.

Soon after I had engaged in Busines, I discovered that one, who had great Parts and great Power, and made the most of them, had incroached upon an Estate,

Estate, which was under my Care, and reaped thence about 7000*l.* a Year; discharging him, protecting myself for that, and soliciting the Recovery of that Part of the Estate brought me to Town about the Year 1700; and that first, and several such Contests with him after, put me upon exerting my Faculties to defeat him, and gave me sufficient Evidence what a Man by Application might do. These Affairs introduced me, or forced me, to use Means to be introduced into Company, whereby I might have an Opportunity to know the most, not only of the private, but political Transactions, Interests and Designs of him, and those, who were his Confederates in each at those respective Times; because the one had Influence upon the other.

In 1702. Busines engaged me partly in Town, but mostly in Travelling, and viewing many large Estates in different Counties, which gave me still greater Opportunities of having different Scenes and greater variety of Observations. As soon as I was engaged in this Town, several of our Philosophers sought my Acquaintance, and gave me an Opportunity to see, or know all they had done or knew, invited me to their Houses, introduced

troduced me into the Royal Society, and there asked me infinite Numbers of Questions about my Observations, Deductions, &c. I soon found by their Questions, and their Reception of my Answers, and more fully by Conversations, *inter al.* many with our Author, and lastly more plainly by reading their Books, that their Notions of the State and Situation of Things, and mine from what I had seen and observed, were vastly different, and the *Agents* or Causes directly opposite. Soon after this Acquaintance, I convinced one, who would also have been a Chief, (with whom our Author was then at odds, because he had published an obsolete Account of some Things, which was true and conform to Scripture) that most of the other Things, Deductions, &c. he had published with it, *inter al.* the Existence of his Agent or Action, *Gravity* was false; upon which and his Pretences, that he had a large Work upon that Subject he had begun upon, (which was entirely false) his strong Solicitations and Assurances that he would pursue the Conviction and Evidence I had given him, and because I had not Time then to sit down and digest Things myself, and he seemed to have

have the best Capacity of any I had met with to digest and describe Things ; I entered into what I might call a Partnership with him, was to furnish Observations and Specimens of natural Things, naturally formed, to shew the Forms, Dispositions, Conditions, &c. of Things in Miniature, so as to exhibit Proofs of my Observations, upon the various Conditions of, or Accidents in Things, viewed at large by those Samples, in the Compass of a few Cabinets ; and he was to range them into Classes, digest them into Forms, and print them. So after that, while I staid in Town, I reduced the Memorandums I had of the Observations I had made into Form in Writing, considered them jointly, with him, explained them, till all Objections he could make, were answered ; till he understood and allowed them, and his Servant entered them in Books. While I was abroad, I was continually making, and successively made new Observations and Collections, and sent the Collections generally by Sea to him, and at my return picked out those Specimens which were most proper for Evidence, digesting them into Classes, (for he did not know one Species from another) numbering them and de-

R scribing

scribing them in my Catalogue ; and let him take the Duplicates, which were frequently six or ten, for one of those I reserved, to be sent abroad to procure a foreign Collection. So I drew up the new Observations as aforesaid, and his Servant entered them, in which I could not hide the *Agent*, which gave them those Forms ; I was forced to shew that the *Expansion* of the Air did every thing ; but never shewed him how, never discovered how the Powers arose, nor the Manner of their Action : That was reserved till the Work they were for, should be drawn up. After we had continued to proceed in this Manner, with great Application for about ten Years, and I had made many thousands of such Observations, and had collected many thousands of such Samples for Evidence to support them, drawn vast Numbers of Sketches or Designs of the Situations of Things out or almost every Part of *England* and *Wales* at my own Expence, lodged them, and had them entered as aforesaid ; though in the latter Part of those Years, I began to be more engaged in examining old Records of the Titles, and Tenures of Estates, soliciting Law-Suits, &c. so had less Opportunity to make

riake Observations, &c. There was a worse Accident than that, my Partner and our Author were reconciled, and some Time after in 1713-14, he dedicated *Methodica, & ad ipsam naturæ normam instituta, Fossilium in Clases distributio*, to our Author, which determin'd the Fate of my Collection: For after that, though I did not then immediately know the Reason, he was not so solicitous to have Observations or Things explain'd, endeavour'd to destroy the Minutes I carried when the Observations were enter'd, but was still for getting what Collections he could into his Custody; so we went on, though more slowly; and as I was engag'd, I press'd him to digest and publish the Work, and he still evaded it, till I had left off most of my Busines, and had Leisure: But then he would neither draw up the Observations, nor return them; but would stand by his own Work, &c. Upon that, I threw out the first Part of *Moses's Principia*, in 1724, wherein I set aside his pretended Discoveries, ridiculed Gravity and all his Performance, shew'd how he had stole and distributed my Observations, and intended to rob me of my Collection. Though he could not answer it, he did not relent; but this confin'd him

to his Bed. I sent a Solicitor at Law to him several Times, but he would never suffer the Solicitor to see him, nor give any Answer. I proceeded, he died; and I am bereft, in a Manner not to be mention'd, of those Observations, and those Collections; and so they are both lost, for want of being reduc'd and apply'd; and the Use of the Papers still in my Hands, relating to those Subjects, which would have set one of our chief Products upon another Foot, will be lost. Though I had formed some Notions as early as our Author borrow'd his, shew'd and prov'd them by infinite Numbers of Observations and Collections, much earlier than he had, I did not intend to build upon them any further than such mechanical Rules; how such Things were form'd, dispos'd, and are to be found, pursu'd, or recover'd, when lost; nor to form universal Laws from them, till I had compar'd them with, and rectified them by the Descriptions and Laws given by the Author of this System; much less did I intend to put my self under a Necessity to take or make a God, fram'd on purpose to support them. But to return to our Author, and the Particulars during the Time mention'd.

Our

Our Author took the Scheme *Kepler* had taken from several, to burlesque it, and framed his Figures and Calculations to colour it, and published it and them in his first Edition of *P. N.* in 1686, without considering the Impossibility of supporting it; and so without a general *Scholium*, or Definition of the State of the Heavens; constantly averring that he did not know whether the Motions were produced by *Attraction* or *Impulse*, by what *Agent*, or what Power: Though his Calculations could serve to nothing but an absolute *Void*, and one or more immaterial Powers; so without a God, as *P.* from *F.* says, p. 22. *Divinity, though so remote from the Sciences for which he was distinguish'd,* and p. 25. *not that he was addicted only to natural Religion, &c.* As the God who licensed them to take away the Substance of the Names, and to constitute an infinite *Void* by his infinitely extended Substance, &c. was not then made, nor form'd; and without that, every one saw these Motions, supposed to be set forward by *Projection*, could not subsist; so this Book lay long neglected, till several Accidents, and his Cryer, in 1693, set it forward, as aforesaid.

My new Partner, upon his new Evi-

dence, made our Author, and several others of the *Royal Society*, so uneasy at *Gresham-College*, that they could not bear it; and in about 1711, they removed thence to *Crane-Court*.

In 1704, our Author publish'd his *Opticks*, with sixteen short *Queries* at the End, with Design to confound the Knowledge of *Fire*, *Light*, and *Spirit*, the *Names*, and without any mention or Definition of God: But People were not then willing to part with what they knew of the *Names*, for what was offer'd in Exchange. He form'd one of those *Queries* upon an Observation I mention'd to him, and the Dispute upon it; and he has inserted his Defence at large, but nothing on my Side.

Soon after, about 1705, one who knew nothing of the *Hebrew*, so nothing of the Descriptions of the *Essence*, and of the Persons in it, and but a very little of the latest of the *Heathen Authors* in *Greek* and *Latin*, who lived after the Confusion of Tongues; so after they had lost the Knowledge of *Jehovah Elohim*, and of the mechanical Powers in the Air, was set to Work to make a God; and instead of going to the Fountain of Truth, *Deut.* vi. 4, *Hear, O Israel, Jehovah* (the

(the *Essence* existing) our *Elohim* (those who have bound themselves by Oath to perform the Covenant of the Redemption of Men) is *Jehovah*, (the *Essence* existing) יְהוָה *one* (there is no other *Essence* with such Powers) *the same* (each of the Persons expressed by the *Names*, the Emblem, *Fire*, *Light*, and *Spirit*, are of one and the same *Essence* with the same Powers.) I say, instead of going thither, he has done this Nation the Honour to prefer the Books of the latest *Heathens* to Scripture for the Knowledge of what was God, takes up the Dispute among the *Heathens*, whether *Jupiter*, the *Air*, the *Æther*, which fills this System, and does every Thing in it, had Intelligence understanding in him, as one Side asserted, which were called Believers, or acted by some Powers or Virtues in it, without Intelligence, and so was nothing but Nature or Fate, proves that he had Intelligence in him, and chuses him for his God. Lest those, who only read *English*, should mistake me, it appears that S-- C-- A.M. at the Instigation of ----- and by studying *Heathen* Books, in the Year 1705 renounced the *Christian* Faith, and chose *Jupiter*, the *Air*, and the supposed Intelligence in it, the Object, which the

latest *Heathens* worshipped for his God, and gives you the Definition of his Mind, Substance, and Extension from sundry *Heathens*, in his *Demonstration of the Being and Attributes of God*, p. 64. from *Ocell. Luc. de Leg. Fragn.* --- *ibid.* p. 65. from *Diog. in Vita Aristot.* and from *Aristot. Metab.* --- *ibid.* p. 67. from *Plato in Republ. Lib. 10.* and from *Plato in Timæo*. --- *ibid.* p. 229. from *M. T. Cicero de Natura Deorum. Lib. ii*, but chiefly from *Aristotle*, after several of his Books, as Sieur *Petit Dissert. sur la Nat. du Froid & du Chaud aux Lectures*, p. 17. (after shewing their malignant Tendency) shews, were burnt by the Authority of a Synod held at *Paris* in the Year 1209; and in *ibid. Demonst.* p. 49. produces our Author's Notions of *Gravitation* and a *Vacuum* in Evidence of his God; and elsewhere demonstrates, as he calls it, by *Necessity* and such like Proofs, that he must be only *one*, be *eternal*, be *infinitely extended*, have *vast Understanding*, and have all the other Attributes the *Heathen Believers* had given him, so quashed or pleased all the Atheists; and if *Jupiter* be not a God, turned Atheist himself. And afterwards in his *Scripture Trinity* (of which hereafter) left out, indeed could not produce,

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the chief Evidence, and wrested the Meaning of the Rest of the Scriptures to make them conform to that Definition, and as they tell me, never repented publickly, but stuck by *Jupiter*, till he began to learn *Hebrew*, a little before his Death, supposed to be occasioned by seeing that Passage which he ignorantly cited out of *Plato* and *Cicero* in his *Demonst.* p. 67. *Necesse hunc, quem cernimus, mundum, simulacrum æternum esse alicujus æterni.* explained; first *ibid.* p. 62. where he makes eternal *Circulating*, or, as I call it, *Irradiating*, and *ibid.* p. 69. as *Light would eternally proceed from the Sun, &c. if the respective Causes of these Effects were supposed eternal.* Which he shuffled off then at *ibid.* p. 95. by — *Emanations* — But at last shewed in the Introduction to the second Part of *M. Principia*, p. 27. of which hereafter. Not only those in the Secret, but others of about his Learning, many without knowing any Thing of the Matter, some for one Reason, some for another, cried up the Book as a mighty Performance. I then knew so much of Politicks by the Means aforesaid, by being engaged in Contests with him, who was at the Bottom of all those Affairs, and knew how

to

to apply them, that this God was not made for this House or that House, but for more Hous-es than one. There seemed then to be Room for a Game, and many knew that some of the learned Clergy had always been unwilling to play, and another Sort were more convenient. Great Advantage had been made a little before by having docile Teachers. After those learned Clergy had taken Oaths to one, they were not willing to take Oaths to another. Those, who had then newly taken Oaths, perhaps, would not break them; they had done what they could by this new Test, but wanted to do something a shorter Way, they were in Haste to put it upon a neighbouring Plan. The old *Elohim* and the Zeal of the People for that Time hindered it, and took the Power out of his Hand; let those who live look to it next Time. Then the Scene altered, and as a certain Lady used to say, *si on ne peut pas avoir ce qu'on aime, il faut qu'on aime ce que on peut avoir.* These People have all along insinuated strongly, nay, publish it, that some are of their Opinion, if ever they can impose upon the People so far as to believe that, they may then have another fair Chance to play their Game.

While

While our Philosophical Author and my Partner were at Odds, and my Partner sure of demolishing him, we went on briskly, and he kept fair with all the Party of ---- visited them, and they visited him and employed him in his Faculty, and at the same Time he pretended to keep clear, and keep fair with me; so I had not only from him, but from their own Mouths, a full Account of all their Designs, divine or diabolical, and political or anarchial, the most openly from the Author of *Motion Essential to Matter*, and of *Pantheisticon*, who, being rouged by my Partner, to justify himself to me, and having no Suspicion of me in such Company, made a full Confession of all their Designs, and of all the Villanies and Forgeries they had committed to accomplish them.

It was necessary then that our Author for the Reasons aforesaid, should take in new Allies; so the Reviver of *Jupiter*, who could prove by *Gravity*, and an *infinite Vacuum*, that *Jupiter's Substance* was *infinitely extended*, and that he was *Wise*, *Powerful*, &c. and prove that *Jupiter's Substance* constituted *infinite Space*, or *Vacuum* for our Author's Orbs to move freely in; and infinite *Power*; *Projection*

jection, Gravity, &c. to move them ; and another whom I knew not, were taken in, and were under pretence of translating his *Opticks* into the Language of *Jupiter*, when he speaks, by the Consent of the Author as one of them says, to *dress it up, add, &c.* Whether Side the Proposal came from, as the God was to support the Philosophy, and the Philosophy the God, I cannot determine. But it seems the *God-maker* had the stronger Party, and that our Author's Interest was low, so they had him fast, and as they had published his Philosophy, they forced him to publish their *Deus*. But there are always Friends among them ready to make each of them assist others, assign them each their Parts ; and to prevent or make up any Breaches ; our Author still avoided determining what was the *Agent*, or of which Sort the *Power* was, the *Querries* were vastly extended in Number and Length ; he was apprized of the two *Agents* I assign, but he would not so much as call them by their common Names, nor admit either, but would have the *Space* empty, and the Powers one would think immaterial, as before cited, *Opt. 1706. p. 309. Verum duo ibi configere Ætherum genera ubi nulla ratio*

*zio cogat ut vel unam quidem admittamus.* However they slipped in by way of *Query*, the *Spirit* of their *Jupiter*, *Ibid. p. 315.* *Annon ex Phænomenis constat esse, Entem incorporeum, viventem, intelligentem, omnipresentem, qui in Spatio, infinito tanquam sensorio suo, res ipsas intime cernat, &c.*

Some Time after this, his ingenious Correspondent *Collins*, and several others, threw out several Pieces in various Shapes, all to the same Purpose. But as my Design is only to meddle with what relates to our philosophical Author, and his *Deus*, and not with History, I shall leave them to some other.

At the End of the next six Years in 1712, when *Jupiter* could not be of such Service to the Cause, as he had been before ; his *Reviver* was resolved to appear in another shape, and try what the Name and Appearance of Scripture would do ; dresses up what he calls the *Scripture Doctrine of the Trinity*, could not, nay, would not observe *Christ's Directions*, who referred him to the *Hebrew Scriptures* for Evidence of himself. But strikes off two Persons, and makes them according to his first Plan, *Demonst. p. 208. most perfect rational Creatures, superior*

perior to Men, who cannot do Evil, &c. I suppose he refers to *Act. xiv. 12.* Besides *Jupiter*, *Mercurius*, and some other Person, *Apollo* or, &c. for they supposed there were several such under *Jupiter*; has served the Scriptures, as his Correspondent *Collins* served the History detected by Dr. *Bentley* in his *Phil. Leipz.* shewed you in the *New Testament*, that *Christ* appeared, spoke of himself, and was spoke of, under the *Form of a Servant*; and shewed you not, that 'tis recorded in the *Old Testament*, that he agreed to do so, and to suffer others to do so; and gives the remaining Person pretty near the same Definition, as he gives to *Jupiter*; and I think means the same, as you will see when he could speak freely, when he acted the Part of, or under a Philosopher. And tis likely by the favourable Reception he met among the *Ladies*, had promised them to introduce a *Juno*, or a *Venus*, a Goddess, and to make some of them *Priestesses*, and to have allowed them to wear *Insignia*. He has shewed abundantly that he knew nothing of the State of the Case, in what he could read; and because he could not read the chief Part, has cited several Texts, which in the Original, shew that every

Word he said, upon which he lays the Streis was false; so for want of construing a few Texts in *Hebrew*, which fix the Definitions and Ideas in Disputes about these Points, they have played with indeterminate Words, and with the traditional Opinions of those who did not understand *Hebrew*, till they have made Mankind suspect, that there is no positive Evidence, which for the present has made the ignorant People very indifferent.

To shew that I had considered *Mechanism*, about this Time I produced an Invention wholly new, of which there is no Mention or Account in Antiquity, which had been frequently attempted by Moderns without Success, and which perhaps would have been of greater Service to Mankind, than any Machine that ever was invented; and though its Perfection, and its Usefulness forced the Testimonies of every one to whom it was referred under their Hands; nay, even of my Opposers. Yet as I was not in the Combination, I was not suffered to have the Benefit of it; so that, and several other Things of that sort were laid by, and must be lost.

Next

Next Year, in 1713, our Author prints his second Edition of *P. N.* still determined not whether it was *Attraction* or *Impulse*; but having by the aforesaid Reconciliation then an Opportunity to know fully what had been prov'd, Mr. *Cotes*, in *The Preface*, p. 12. (though not pag'd) shews how such a *Fluid* as the *Names* (which is continually changing Conditions which he did not know) would perpetually move; in p. 13, owns a *Body* cannot move constantly in a *Fluid*, unless the *Fluid* give *Impulse* behind greater than the *Resistance* it gives before, (which is the Case at the moving Orbs.) And our Author condescends to own, p. 147.

—*Considerando Vires centripetas tanquam Attractiones, quamvis fortasse, si physice loquamur, verius dicantur Impulsus.* So p. 172. *Vocem Attractionis hic generaliter usurpo pro corporum conatu quocunq; accedendi ad invicem; sive conatus iste fiat ab actione corporum, vel se mutuo petentium, vel per Spiritus emissos se invicem agitantium, sive is ab actione Ætheris, aut Aeris, mediq; cujuscunq; seu corporei seu incorporei oriatur, corpora innatantia in se invicem utcunq; impellentis.* Eodem sensu generali usurpo vocem *Impulsus*, non Species virium & qualitates *Phyicas*, sed

*quantitates & proportiones Mathematicas in hoc tractatu expendens, ut in Definitionibus explicui.* And though all his Calculations were void and useless, if there were not a *Vacuum*, he allows he had no Certainty of that, as appears in speaking of Experiments with the *Pendulum*, p. 289, *Optarem itaq; (cum demonstratio Vacui ex his dependeat) ut experimenta cum Globis, & pluribus, & majoribus, & magis accuratis tentarentur.* Speaking of *Light*, p. 207,—*Interea de natura radiorum (utrum sint corpora necne) nihil omnino disputans, sed Trajectorias corporum Trajectoriis radiorum persimiles solummodo determinans.* Yet at p. 357, *Ideoq; effectuum naturalium ejusdem generis eadem sunt causæ*—*Lucis in Igne Culnari & in Sole.* So p. 368, *Spatia omnia non sunt æqualiter plena.* Mentions *Spirit*, or *Wind*, p. 429,—*ventis spirantibus adjuvatur;* and *Æthers*, and their Effects, p. 442.—*sparsi per Æthera.* The Accounts of the Evidence that he had receiv'd that a *Fluid* moved the *Orbs* and *Bodies*, and his Ignorance of the Mechanism of the *Names*, put him under the Difficulty, and forced him into the extravagant raving Notions of the Substances of *Solids* and *Fluids*; that a solid Inch of

Matter was sufficient to form all the solid Substances in this System; and that a solid Inch of Air was sufficient to fill the Regions of the Planets, or his Space. He has also added *Scholium generale*, wherein, as they upon the Evidence aforesaid changed their *Void* for *Substance*, so they now changed their incorporeal God for a substantial corporeal one; say he was called, p. 482. παντοπεάτωρ, a reclaim'd Word, an Attribute of *Jehovah Elohim*, put by the LXX for צבאות and for שׁד' which the *Reviver* of *Jupiter* suppos'd he had made great Use of in the New Testament, and which he says signifies *Imperator Universalis*, but resolves to call him *Deus*; and as the said *Reviver* of *Jupiter*, for a strong Reason, which, if false, all's gone, has all along affirmed that the Scriptures gave no Definition of the *Essence* or *Substance* of the *Persons*, and that we are not to regard the *Persons* for the *Powers* and *Perfections* in their *Essence*, but because they are *Lords*, and we are *Servants*; though there lies his Mistake: The Love, Service, &c. of the *Creature*, naturally attends the *Essence* of the *Elohim* for the *Powers* and *Perfections* in it. If the *Elohim* could transfer their *Powers*, &c. with that they would trans-

fer the Love and Service. If the Powers and Perfections could be transferr'd to any other *Substance* or *Creature*, Love and Service would as naturally attend them in that Substance or Creature; so our Author has suited this to that Mistake or Fraud.—*Et Deitas est Dominatio Dei non in Corpus proprium, sed in servos* — *Æternus est & infinitus* — *adest ab infinito in infinitum* — *Spatium, æternitatem & infinitatem constituit.* — *Omnipræsens est non per virtutem solam, sed etiam per substantiam, nam virtus sine substantia subsistere non potest.* (So if his *Deus* cannot act but where he is present, surely a Stone cannot act but where it is present.) — *In ipso continentur & moventur universa, sed absque mutua passione.* And says, *Ita sentiebant veteres*, gives a modern *Heathen* the Preference of the Prophets of *Jehovah Elohim*, as he does to several such in the next Edition, by the Name of *Antients*; and that you may not mistake what he means, refers you to *Aratus's Description of Jupiter*, which he in Numbers of Places expressly calls *Æther*. Indeed he has cited St. *Paul*, which he did not understand, and several of the *Prophets*, which he could not read, and which prove quite contrary. So they prove the Pre-

sence of his Substance, *Deum summum necessario existere in confessō est: Et eadem necessitate semper est, & ubique*; that is, because he cannot act but where his Substance is present; and to make it sure, he has given us *Pliny's Definition of Jupiter*, without naming him, cited at p. 179. *Unde etiam totus est sui similis, &c.* And he has given us a very strange Account of something, which, as aforesaid, he will not name, but resolves to call it a subtile Spirit, p. 484. *Adficere jam licet nonnulla de Spiritu quodam subtilissimo corpora crassa pervadente & in iisdem latente; cuius vi & actionibus particulæ Corporum ad minimas distantias se mutuo attrahunt, & contiguæ factæ cohærent; & corpora Electrica agunt ad distantias majores, tam repellendo quam attrahendo corpuscula vicina; & Lux emittitur, reficitur, refringitur, inflectitur, & corpora calefacit; & sensatio omnis excitatur, & membra Animalium ad voluntatem moventur, vibrationibus scilicet hujus Spiritus per solida Nervorum capillamenta ab externis sensuum organis ad cerebrum & à cerebro in musculos propagatis. Sed hæc paucis exponi non possunt; neque adeſt sufficiens copia experimentorum, quibus leges*

*actionum bujus Spiritus accurate determinari & monstrari debent.*

During the Time that these Authors were ejecting *Jehovah Elohim*, and setting up their *Deus*, and his *Equipage*, other *Imaginers*, and they were pleased to amuse the World with *Epistles*; one who had spent his Time in the Works of the most stupid of the latest *Heathens*, and had shew'd that he had Faculties to match his Neighbours, in imagining; and if there had been Occasion in reasoning, though he says, Tom. 2. p. 157. *Les Orientaux ont eu des belles & grandes idées de la divinité*; takes no Notice of them, sets aside the Records, Title, Deeds, Constitution of Stewards, &c. admits the modern *Heathens* for Evidence of, and so, though he dislikes *Jupiter*, takes him for his God, and would contest the rest. If he had from his eastern Evidence produced a true Description of the true Divinity, that would have guided him in determining all the rest: But he first ignorantly or willingly put himself under that dead Weight, then enters into a Dispute with the *Reviver* of *Jupiter*, what Powers they should allow their new God, what Domains he should have, whither his Empires are extended, whether they should

be *empty* or *full*, whether he should have any Servants, or do all the Work himself; and if they allow'd him any Governors or Stewards, whether they should be *material* or *immaterial*; whether they should come under the *Perceptions* of his Subjects, or whether they should be *invisible* and *intangible*; whether they were to act *mechanically*, by *Touch*, *Impulse*, &c. and move Bodies before them, in the same *Lines* as they themselves moved, or against all the Rules of *Mechanism* and *Perception*, without touching; for that which cannot be touched, cannot touch, so without *impelling*; by flowing out of the Body *A*, against the Body *B*, instead of making the Body *B* go further from the Body *A*, to make *B* come nearer, or come to *A* adhere to it, or &c. They agree to go upon the same Foundations as their Masters, who could not have or come at any Evidence; went enthusiastically upon a Supposition that Reason was sufficient, that they could determine every Thing out of their own Heads, without any Perception by Sensation or Evidence from any Records on either Side; so that he, who could assert or deny, and maintain by a Jingle of insignificant Words, that any pretended Imagination, even of a *Non-entity*, which from

from Time to Time, was not contradictory to their Notions of their God, nor to the rest of their settled Imaginations, or could not be proved the same Way to be impossible, was to have it allowed. So two assumed a Dispute, were both of the same Side, neither of them knew any Thing of the Matter, nor of the Evidence, each in the Wrong almost in every Article, only contending which could produce the most likely or the most consonant Arguments. Are these to byass the Judgment of others, to invalidate real Evidence, or determine any Cause? For Example, in one Point, one says, *Tom. i. p. 24.* in Substance, that there can be no Force in Nature, does not except mechanical Force; but says, the Work must be governed by the perpetual Exercise of the Power of the Author; yet, *p. 80.* *Mais le moyen par lequel deux Corps s'attirent l'une l'autre, peut être invisible & intangible, & d'une nature différente du mechanisme.* The other says, *Tom. i. p. 100.* *au lieu que la pesanture des Corps sensibles vers le centre de la terre, doit être produite par le mouvement de quelque fluide.* *Et il en sera de même d'autres pesantures, comme de celles des Planetes vers le Soleil, ou entre elles.* *Un Corps n'est jamais*

*mu naturellement, que par un autre Corps qui le pousse en le touchant; & Tom. 2 p. 101. Tametsi enim eò inclinem, ut credam hæc omnia fluidi ambientis motu sive effici, sive regi, analogia gravitatis & magnetismi apud nos.* And says, cited Tom. 1. p. 194. *la continuation du mouvement des Corps celestes, la fermentation des Plantes & des Animaux, & tous les mouvemens des Corps humains & des tous les autres Animaux, ne sont pas moins mechaniques que les mouvemens d'une Horloge.* p. *ibid.* the other demands *par quelques Loix de Mechanisme les Planetes & les Cometes continuent de se mouvoir, &c.* Tom. *ibid.* p. 197. *si Mr. L---, ou quelque autre Philosophe peut expliquer ces Phenomenes par les Loix du Mechanisme; bien loin d'etre contredit, tous les Scavans l'en remercierent.* He, who had left the Bible, where all these are explained mechanically, and puddled among the dirty *Heathens*, who had lost the Knowledge of this, and had from them set up as wild Whims as the other, could not explain this, and thus they left every Truth undetermined. And if every two, as forward and as ignorant as these two, were one to make his Assertions, the other to make his Objections, so reply, &c. as these have done, the Disputes

putes they begun would not be determined before *Doomsday*: And if Death had not put an End to the Fray of these two, I dare say, it would have been subsisting now; and by this Time they would have instructed the Clergy to have proved any Point in Philosophy, Divinity, or Religion, without knowing any Thing of the sacred Writings; and the Lawyers to have rejected all Records, and to have determined, by what they call Reasoning, who should have had each Estate, &c. Indeed, both Divines and Lawyers, nay, and Philosophers too, have found great Advantage from their short Proceedings in their Education, in saving Labour, &c. It has saved them the Trouble of studying old Languages and searching old Records, and they have far greater Opportunity to shew their Parts, their Talents of Inventions, &c. and to entertain their Hearers, Readers, or Clients this Way, than by producing an old Record, Deed, or &c. and thereby at once determining the Cause.

The Author of *Jupiter's Understanding* in six Years, in 1719, puts out another, or *second Edition* of our Author's *Opticks*, with many Additions and Alterations, especially in his *Queries*; transposes

poses almost the Whole, puts in, leaves out, &c. alters the Citations I have made from that of 1706 at p. 313 about rejecting the *Matter of the Names*; in this, at p. 371, he only rejects a *dense Fluid*, alters the Definition of *Atoms* in Opt. 1706 p. 343. He says, God created *Atoms* of different Shapes, Sizes, &c. with unalterable Properties, makes his Particles *inertes* & *mobiles*. In Opt. 1719 p. 407 he leaves out *inertes*, and makes them only *mobiles*; because when they stand together the Contradiction appears. That an *Atom* can have Power to stand still, and Power to move, is a double Contradiction: But he could not do without his *Vis inertiae*. So, p. 408. *Porro videntur mihi hæ particulæ primigeniæ, non modò in se vim inertiae babere, motusque leges passivas illas, quæ ex vi ista necessariò oriuntur; verum etiam motum perpetuò accipere a certis principiis actuosis; qualia, nimirum sunt gravitas & causa fermentationis & cohærentiæ corporum.* I mentioned this above, till Somebody tells me who or what it is that gives these active Principles, and how they are given, I can say no more. Indeed he has accounted for his *vis inertiae* by his never-failing Argument *Necessity*. Opt. p. 373, he retains

tains his *incorporeal God*, remains unwilling to own the *Names*, says p. 75, *In quâ, nec quid sit Lumen, nec quali vi refringatur, nec alium omnino quicquam posuerim præter id solum, &c.* Yet by *Querries*, p. 374, *Annon radii luminis exigua sunt corpuscula.* And, though he were shewed how they move, expressed by the Hebrew שָׁקֵר explained in the 2d Part of *M. Principia*; yet he would not understand it. Opt. 1719 p. 367, *Verum qui fieri queat, ut per spatum universum diffusa sunt duo Ætherum genera, quorum hoc in illud, & illud consequenter in hoc vicissim aget, nec tamen mutuos suos motus retardent, diffringant, dispergant, & perturbent; concipi utique non potest.* In exhibiting Experiments of *Attraction*, *polish'd Bodies adherring, &c. in Aer and in Vacuo*, he says, Opt. 1719. p. 398, *Atque horum quidem omnium Experimentorum (coram Societate Regiâ captorum) five in vacuo five in aperto aere unus fuit exitus: Quare ex Atmosphæræ pondere aut pressu nullo modo pendent.* Yet, he gives up his *Vacuum* that all depended upon, and his *All* with it, and says *ibid. p. 350. Annon jam calor ille exterior trans Vacuum defertur, vibrationibus medii cuiusdam longè quam est aer, subtilioris; quod quidem*

dem medium, exhausto aere, tamen adhuc in vacuo superfis? He has allowed Pressure, and given up Elasticity, by allowing the Fluid to pass through the Pores, and he shews that the Resistance in their Vacuo to the Motion of Light is as great as that in the Air. Opt. 1721. p. 237.— For the Reflexion is as strong, or stronger, when the Air is drawn away from the Glass (suppose in the Air-Pump invented by Otto Gueric, and improved and made useful by Mr. Boyle) as when it is adjacent to it. He has now put his Æther, not only in his small Vacuum, but in his great Vacuum, made it his Agent, attributes all his Gravity, Attraction, &c. to the elastically Pressure of his Æthereal Medium to Jupiter, renounces his dense Atmosphere, which, in P. N. 1713. p. 480, retarded the Motion of his Comet, and none of the Fools, who think there is no Intelligence, but that this System is governed by occult Qualities in Solids, could understand that he has drop'd them all; indeed he was at a Difficulty to frame his Medium, so that it shall not resist the Motion of Bodies in it, but forward them: As he had it from me, I'll help him out. This is his Substance, without which Virtue cannot subsist, and is every where, and

and resists not, but moves the Orbs, p.

351, *Annon hoc medium multo rarius est intra corpora densa Solis, Stellarum, Planetarum, & Cometarum, quam in vacuis Spatiis cœlestibus interjectis?* Et a corporibus istis ad usque ingentia intervalla, annon densius perpetuò densiusque evadit; eoque pactò efficit, ut & magna ista corpora erga se invicem gravia sint, & ipsorum partes singulæ erga ipsa Corpora; omnibus nimirum corporibus, quam parte medium densius est, eâ ex parte recedere conantibus in partes rariores? Etenim, si hoc medium rarius sit intra corpus Solis, quam in ejusdem superficie; & in ipsâ superficie rarius, quam interjecto extrinsecus centesimæ partis unciæ unius a corporis Solis intervallo; & illo adhuc in loco rarius, quam interjecto quinquagesimæ partis unciæ a corpore Solis intervallo & hoc postremo in loco rarius, quam in orbe Saturni: Evidem nihil causæ video, quam obrem increcenti densitate usquam locorum ullus constitutus sit finis, quo minus per omnia intervalla, & a Sole ad Saturnum, & adhuc usque porrigitur. Quæ quidem densitas, quanquam ingentibus interjectis intervallis, fortasse centesimis augeatur accrementis; poterit tamen, si quidem vis elastica hujus medii admodum sit magna, corpora

*corpora vi ea omni, quam gravitatem appellamus, a densioribus partibus medii ad rariores versus impellere.* If P—— from this would strike Attraction, Gravity, &c. out of his Books, and put in Impulse by Æther, they would in many Places be true, and bear Reading. Our Author calculates its Elasticity, Rarity, &c. He owns he knows not what it is, p. 353, (*Iste enim Æther quid sit non definio*) In Opt. 1721. p. 326, (*For I do not know what this Æther is*) so Opt. 1719. p. 354, (*Id enim ei nomen quidni imponam?*) Opt. 1721. p. 327, *This Æther (for so I will call it.)* So speaking of his Deus P. N. 1713. p. 483, *sed quid sit rei alicujus Substantia minime cognoscimus — & multo minus ideam habemus Substantiæ Dei.* Because he thinks this Watch will need the Finger, and want to be repaired and set right, cited above at p. 188. I shall shew there will be no Occasion for that.

As it had been necessary that Men should believe in a God who could not punish; so about this Time in order to be sure it was necessary, that it should be believed that there was no God; and that those who arrived to that Perfection, should have some Consolation; so *Pantheisticon* was ordered to be composed and

and published, which was performed in 1720. *Toland* was all along hired, and maintained by five or six of the Party and Contributors, as I have been well informed *Pere Simon* was. I know he handed out the Book, and I believe he writ some Parts of it, because he had some Learning, and more loose Humour than any of them ; what their Design was needs no proving. He pursued two Ends to serve the Interest of that Church, of which he was a Member, as *Pere Simon* did, and to get his Bread. So he writ not with that Sort of Spirit, or View, or Care, which was in those who employed him. He has carried the Matter too far, and uncovered their Nakedness ; shewed that their *Patriots* were not *Atheists* out of Wisdom, but out of Ignorance, and exposed the Intentions of his Masters, not only in that Point, but in what they pretend to call their *moral Principles*, and has shewed they had, nor have none. Indeed there appears to be other Hands in the respective Parts of this Book, the *Physician*, the *Anatomist*, the *Mathematician*, the *Astronomer*, the *Naturalist*, &c. and indeed *Mathematicians* were very serviceable in making Calculations, and Demonstrations of the immense Advantages ;

vantages ; and I know there was a *Physician*, and a *Patient* of his a *Divine*, who were very serviceable in their respective Stations, in the then Circumstances in prescribing proper Dozes even to the very last. The Authors of this Book have discovered a Secret which the World has not taken Notice of, and which is highly necessary for them to know ; they have produced some, and asserted others of the Opinions of the very Set of Men, nay, of most of the very Men, and the very Set of Books, and several of the very Books from which the *Reviver* of *Jupiter* and our *mathematical Author*, took their God or *Deus*, and others such of each to prove that those very Men had no Evidence of any God, and believed there was no intelligent God at all ; and it appears that they gave us a true Account of the Judgment and Sentiments of those Men ; and tho' it be true to a *Proverb*, that a Man should not be hanged for being a Fool ; they have shewed the Principles of these Men so plainly, which was to have no Superior, to conform to any Religion, Laws, Oaths, &c. but be bound by none, and the Consequence of propagating them, that they have thereby shewed the Wisdom of the *Heathen* People, who because they could

could not live safely, stoned such Men, and the Justice of the *Heathen Emperors* and *Kings*, who put such to Death, because they could have no Security from such; and if their Doubts or Notions had prevailed, all must have gone to *Anarchy* or a *Commonwealth*, as it always did, when and where they neglected to cut them off.

Notwithstanding the Design, the Blasphemy, citing known Falshoods, &c. this Book is an honest fair Account of the State of the *Wise*men of the later *Heathens*, as I have shewed in gross; and if a few proper Notes were inserted, it would be the most useful human Book for Youth to read, of any that I know extant; would be an Infallible Antidote against Atheism. These say nothing against the *Trinity* we worship, nor against the Religion we profess, they shew the absolute Necessity there was for Revelation, even to prove we are not Brutes; and by that they did, shew the infinite Value of it; and likewise shew that the *Rulers* which God appointed, obey him and do all the Work here. It shews that the thinking *Heathens* after the *Confusion of Tongues*, from the Eldest to the Latest, as well those that pretended, that

T there

there was Knowledge in the Air, as those who asserted there was none, had each set private Meetings, to confer about Points or Opinions which they durst not mention publickly, which they were doubtful of, or ignorant in, relating to Divinity or Philosophy. *Panth.* p. 77.

*Ammian. Marcellin. Lib. 15. cap. 9.* Nam sicut olim Druidae ingenii celsiores, sodalitiis adstricti consortiis (ut authoritas PYTHAGORAE decrevit) quaestionibus occultarum rerum, altarumque erecti sunt; sic iisdem omnio Studiis gnaviter incumbunt SODALES SOCRATICI, quibus maxime inclauerunt Druides & Pythagorei. SODALITATES instituerunt utriusque. Non eorum tamen dicta omnia aut facta admittunt nostri: ubi discedunt etenim a veritate, ibi & ab illis discedimus, &c.

The Writers of all fides have imposed upon Mankind, and none of the Parties who have produced Evidence from these Men, have ever stated the Case, or shewed what State they were in. The Authors of this Book have shewed they pretended to no Revelation (except you will allow their Oracles or Observations from the Heavens, or, &c. to be such to those who supposed an Intelligence.) They pretended to no other Knowledge, nor even

to any intelligible Tradition from Antiquity, nor any but from what they saw, or told one another; they knew nothing that there was any Being, or System before this, nothing of *Jehovah Elohim*, or of what had been revealed to the *Jews* about the Creation, Formation of the *Names, Earth, &c.* so they knew nothing of their Beginning, they knew nothing of the Knowledge of the *Heathens* who lived before the Confusion of Tongues, they could have no Books to convey it to them; and 'tis very remarkable that it was not in the Power of the Devil by his Oracles or any other way to restore that Knowledge to them; they knew nothing of Eternity, nor meant they any thing by the Word as is shewed from *Ocell. Lucan.* cited by the *Reviver of Jupiter*, in his *Demonstr. &c.* p. 62, *That the World must needs be Eternal without Beginning or End, because both its Figure and Motion are a Circle, which has neither Beginning nor End,* so *Panth.* p. 6. *Zeno — Stob. Eclog. Phys. Ex toto quidem sunt omnia, & ex omnibus est totum.* *Panth.* p. 8. *DIOPEN. LAERT in proæmio Sect. 3. Ex uno facta esse omnia — in idemque omnia iri resoluta.*

They have shew'd that these *Heathens* univerfally agreed that the *Fire*, *Æther*, or the *Air*, in its feveral *Conditions*, was continually in *Circulation*, and that the *Power* was in them, that they acted, and as they knew nothing of *Mechanism*, they supposed the *Powers innate*, and that the *Earth*, *Water*, &c. were *passive*. Panth. p. 36. *Cum semel notum fuerit, quod — Jupiter (significet) superficiem circumfusumq; Aerem: His, inquam, probè intellectis, reliqua omnia facile capiet ille, &c.* ibid. p. 8. *DEUS est; quem MENTEM dicas si placet, & animum UNIVERSI.* Panth. p. 60. Cic. Academ. Quæſt. Lib. i. cap. 6, 7. — *Quam vim ANIMUM esse dicunt Mundi eandemq; esse MENTEM SAPIENTIAMQUE perfectam, quem DEUM appellant.* Panth. p. 59. Cic. Academ. Quæſt. Lib. i. cap. 6, 7. *Earum igitur Qualitatum sunt aliae principes, aliae ex iis ortae. Principes sunt uniusmodi & simplices: Ex iis autem ortae variae sunt, & quasi multiformes. Itaq; Aer, Ignis, & Aqua & Terra prima sunt: Ex iis autem ortae Animantium formae, earumq; rerum quae dignuntur è Terra. Ergo illa Initia & Elementa dicuntur: E quibus Aer, & Ignis movendi vim habent, & efficiendi; reliquae partes accipiendi & quasi patiendi Aquam,*

Aquam, dico, & Terram. Panth. p. 13.  
 — πῦρ ὄπερ πάντων ἐπικρατεῖται — (Fire)  
*omnibus dominatur* (inquit Auctor, Libri  
 de Diaeta, Lib. 1. Sect. 11.) *omnia secun-*  
*dum naturam disponens, sine strepitu sive*  
*ad visum sive ad tactum: In hoc est ani-*  
*ma, mens, prudentia, augmentum, motus,*  
*imminutio, somnus, vigilia: Hic omnia*  
*per omnia gubernat, & haec & illa [coe-*  
*lestia nempe & terrestria] nunquam qui-*  
*escens. Ignis hic est HORATII divinae*  
*particula aurae, VIRGILII Spiritus intus*  
*alens, coelestis origo, igneus vigor, & si*  
*quo alio nomine utitur. Panth. p. 61.*

## MOD.

*Coelestis ANIMARUM fons est celebran-*  
*dus*  
*Qui in maxima scaturit & minima.*

## MOD. &amp; RESP.

Virg. Georg. Lib. 4. v. 220.

*Esse apibus partem DIVINAE MENTIS*  
*& HAUSTUS*

*AETHEREOS dixerunt: DEUM namque ire*  
*per omnes*

*Terrasq; traectusq; mariis coelumque pre-*  
*fundum;*

*Hinc pecudes, armenta, viros, genus*  
*omne ferarum,*

*Quemque sibi TENUES nascentem arces-  
sere Vitas :*

*Scilicet buc reddi deinde, ac resoluta re-  
ferri*

*Omnia; nec MORTI esse locum, sed VI-  
VA volare*

*Syderis in Numerum, atque alto succe-  
dere coelo.*

There is something that seems unaccountable, that my Partner should lend *Toland Books* to furnish Materials for this Book ; that after it was published, he should receive his constant Visits, and cry up his Performance, particularly because he had discover'd that their Ancients had Sentiments for themselves, but only believ'd, and conform'd, and worshipp'd in Appearance ; and that they writ what they did not think ; when he had not only struck off *Gravity*, the *Power* he had pretended to assert, and given the *Agency* to the *Air*, but ridiculed his pretended Discovery and Scheme. As Panth. p. 31. *Haec verissi-  
ma esse piscium aliorumq; animalium ossa,  
exuvias, reliquias, post quorundam tenta-  
mina, locupletissime demonstravit doctissi-  
mus Woodwardus, in his studiis vere lyn-  
ceus, eoq; nomine de orbe literato optimè me-  
ritus :— Non autem per Diluvium uni-  
versale,*

*versale, quale, terrarum globo superstite,  
nunquam fuit, &c.*

And there is something seemingly as strange that our Author should be constantly at Toland's Levee, not only for a long Time before he writ this Book, but for several Years after, till the Time of his declaring himself a *Christian* and Death; after he had not only, as you see, given the *Power* to the *Air*, but in express Words rejected what all our Author's Calculations and Book seems to be founded upon. Panth. p. 11. *Nostrum non patitur institutum, ut vel de mutua Globorum in se invicem actione, vel de argumentis pro Vacuo à quibusdam famae non mediocris Philosophis in medium prolati, hic disputemus. Maximum ille consulat NEWTONUM cui haec cordi sunt.* But perhaps this Mystery may be explain'd; this might be done by Consent: Because you see, as above cited from Panth. p. 13. by him from *Lib. de Diacta*, he has confirm'd our Author's last *Agent*, the *Æther*, if not *God*, the sole *Agent*, that it moved the *Orbs*; and he has ascribed to the said *Æther* what our Author ascribes to his *subtile Spirit*, which gives Animals *Sensation*, and does every Thing in them, &c. cited at p. 260. and somebody has impro-

ved it vastly. Panth. p. 12. **COGITATIO** (*bic minimè praetereunda*) *est motus peculiariis Cerebri, quod hujus facultatis est proprium Organum: Vel potius Cerebri pars quaedam, in medulla spinali & nervis cum suis meningibus continuata, tenet animi principatum, motumq; perficit tam cogitationis quam sensationis; quae, secundum Cerebri diversam in omnium Animalium speciebus structuram, mirè varian- tur.* *De reliquis corporis motibus, nervorum opera peractis, non hic agitur. Ignis æthereus omnia circumdans, ideoq; supremus, omnia permeans ideoq; & intimus, cuius analogica quaedam & imperfecta similitudo est culinaris ignis: AETHER inquam (cerebri mirandâ fabricâ ad id idoneâ, & exterioribus objectis per sensuum nervos illic agentibus, variaq; phantasias excitantibus) omnem perceptionis, imaginationis, reminiscentiae, amplificandarum idearum & imminuendarum, machinamen- tum rite perficit. Solus hic ignis, ipsa cogitatione mobilior, aliaq; omni materia longè subtilior, tensas nervorum chordas & filamenta tam celeri motu percurrere pos- test, & agitare diversimodè, secundum di- versas objectorum in nervos impressiones: Vivificus etenim, suaviterq; commovens est AETHER; non adurens, ut ignis ordina- rius,*

*rius, non dissipans aut destruens.* [this before the Citation from *De Diaeta*, Lib. I. § 11. &c. and after] *Animales recentiorum Spiritus & Liquidum nervorum, sunt inania prorsus Vocabula, si ignem hunc non innuant. Quibus autem modis excitentur phantasiae, vel ideae formentur in Cerebro (quod organum, cum sit corporeum & valde complexum, nihil nisi corporeum producere valet) in Esotericorum libro secundo perspicue differitur, ubi omnes omnino ideae demonstrantur esse corporeae, &c.*

I have sufficiently shew'd that the *Theists* among these later *Heathens* attributed every Thing to the *fluid Substance* of the Heavens, the *Names*, which the sacred Scriptures attribute to the *Essence* of the *Elohim*, (except acting where it is not present) make it *uncreated, eternal, possess'd of Life, infinite Wisdom, Will, Power of Motion*, not of the whole, but of every Part within it self, by *Circulation*, and of forming and moving every Thing, or Part of other Matter in it, so Power of framing, giving Life, Sense, and Motion, to Creatures, aver that it was present every where, had no Form, except round, but conform'd to every Thing, fill'd all Space, or constituted Space, pervaded all Things, and acted in every Part, or Place;

attributed the Motion of the Orbs to it, sometimes to seven, which they call'd inferior Intelligences, call'd it sometimes *Substance*, sometimes *Mind*, sometimes both, sometimes *Æther*, *Jupiter*, *Geos*, *Deus*, sometimes *one*, sometimes *three*. These Authors of *Pantheisticon*, as I have shew'd, have prov'd and allow'd that all the Work in this System is perform'd by *Fire*, *Light*, *Spirit*, or *Æther*, and have likewise proved that these very Men who in their Writings frequently used the Terms of *Mind*, *God*, &c. believed the *Air* had no Perception or Knowledge in it; and though it had no Knowledge in it self that it supplied the Use of the Soul, and by acting upon the Organs of the Body, as the Brain, &c. it not only gave Perception, but Intelligence, &c. to brute Men, and the whole Design of the Authors of this Book, is to make Men think now, as these Brutes did then.

The Divines who have neglected the sacred Books, and studied these *Heathen* Books, have pretended that these *Heathens* knew the true God, and have frequently produced these Authors to prove that there was a God, till the *Reviver of Jupiter*, our *Philosophical Author*, and others after them, have taken their God, or what they

they knew acted here, for the true God ; and either for some secret Reasons were wilfully blind, or had not Sense to know that by producing this Evidence, and setting up this God, they were setting aside *Jehovah Elohim*. For if we allow these Attributes to the *Aether* or *Air*, and that it performs not only all the Actions in this material System in the Body, but also in what we call the Mind ; that would be something like a God, but not *Jehovah Elohim*, and we should be real Brutes, and not Men. These Authors of *Pantheisticon* have honestly and plainly shew'd you that, notwithstanding these *Heathens* us'd the Terms of God, &c. in their publick Writings, they thought there was no God, that is, no Knowledge in the Air, and they knew nothing of any other ; and it was not to the *Jews*, but to such as these, that the Gospel brought Life and Immortality to Light.

Our *Philosophical Author* has produc'd the Evidence of these *Heathens*, to prove that their God constituted *Space*, and that there are *Powers in Matter*. He had not Sense to see, or Honesty to own, till the last, and then not fully, and clearly, that their God was a *fluid Substance*, and filled all *Space* ; nor to distinguish in what Sort

*A TREATISE of POWER*

Sort of *Matter* the *Powers* were; but dream'd of *Virtue* in, and issuing out of solid *Matter*, or from he knew not where. Indeed such Powers would serve the Turns of *Atheists* best, because they cannot be *mechanical*. These Authors of *Pantheisticon* shew, that these very *Heathens* affirm'd constantly, that though they did not believe there was any *Mind* in the *Air*, it was that they out of Fear were forced to call *Mind*, *Jupiter*, &c. And that the *Power* was in *Fire*, *Light*, and *Spirit*, or the *Aethers*, which is true, and Fact. *Moses*, &c. shew, that the *Elohim* made them a *Machine*, and they act as such upon other *Matter*.

Those who could not see through the Ignorance of these Men, and their Writings, and have had a Mind to be *Atheists*, have produc'd the Writings of these *Heathen* Authors to prove there is no God, not to prove that those of them who looked most strictly into this Affair, from the Reasons I have assign'd, and from the uniform Motion of this *Machine*, concluded justly, that there was no Mind or Knowledge in the whole, or in any Part, that they knew not the Mechanism in the *Air*, so concluded that it was something like *Nature*, *Necessity*, *Fate*, or *Destiny*; which

which they also divide into *three*, which carried on the Motions of the *Agents*, and their Effects, upon the Patients; such as *Motion of the Orbs, Formation, Dissolution*, and the whole Affair; so no God, that is, no Mind, no intelligent Spirit in the *Air*, which saw, understood, and directed this System, which is all they meant.

As Panth. p. 61. CIC. Academ. Quaest. Lib. I. cap. 6, 7. *Omniumq; rerum, quae sunt ei subjectae, quasi PRUDENTIAM quandam, procurantem Coelestia maxime; deinde in terris ea quae pertinent ad Homines, quam interdum NECESSITATEM appellant: Quia nihil aliter possit atq; ab ea constitutum sit, evenire; quasi fatalem, & immutabilem continuationem ordinis sempiterni nonnunquam quidem eandem FORTUNAM, quod efficiat multa improvisa haec, nec opinata nobis; propter obscuritatem, ignorationemq; causarum.* *Toland* has been so honest as to shew throughout, and particularly from *Tully*, cited Panth. p. 83. too large to be copied, that they knew nothing, neither of themselves, of God, of Nature, of Religion, or, &c. and the Fraud and Villany of those who set *Toland* to work, lies in producing the Writings of these Brutes to impose upon ignorant People, and make them believe  
that

that they prove, or attempted to prove, that there is no God at all, no *Jehovah Elohim*. These Things, though ignorant-ly told, are true in Substance: This *Ma-chine* carries on material Things in a con-stant Series, that is conform to the Scrip-tures, and ought to be believed, and con-firms the Evidence of the Being of the *Elohim, &c.* These Writings can be ap-plied to no Evidence but what they say that these Men saw Things go on as we see them, and knew not the Causes; un-less you will allow that this is Evidence, that Men cannot come to the Knowledge of such Things by Observation, Appear-ances, &c. without Revelation, and Num-bers of such natural Inferences.

Those who believed the Tradition of the Imaginations I have shew'd, that there was Knowledge in the *Names* the *Æthers*, suppos'd some future State and themselves accountable; and that they were to per-form Conditions which would induce these knowing *Agents*, to make them hap-py; and if not, they were to be miser-able: Which is enough in gross, without entering into their *Creed*. And this made it safe for Men to live among such.

Those who could see no Sign of Know-ledge in these *Agents*, saw no Sign of Fu-turity,

turity, or of any Reward or Punishment, judged it was best for them to support themselves in that miserable State, as well as they could, by these Meetings, &c. and as far as it was in their Power to live without Thought, and give themselves no Trouble about Hopes or Fears; yet had the Impudence, while they were making themselves without Souls, so Brutes, to look upon those who thought otherwise, as a *Herd* which thought not, but followed their Leaders, (as our *Philosophical Author* call'd those who believ'd regularly *Vulgar*) and these thinking Fools call'd those poor Creatures, who had been brought into that State by such, and who though they had no Help, hoped they had Souls, and that there was an intelligent Being, who would preserve and reward them, the *vulgar*, the *Herd*, &c. Panth. Lectori. Seneca de Vita beata, cap. 1. *Nihil magis praestandum est, quam ne, pecorum ritu, sequamur antecedentem gregem; pergentes non qua eundum est, sed qua itur.* — *sambimur, inquit, si modo separemur à coetu,* &c. — M. TUL. de divinat. Lib. 2. cap. 39. *Quicquam est tam valde, quam nihil saepre vulgare,* &c. and call'd all the receiv'd Notions of, and about this or these Intelligences, and the Methods of coming at the

the Knowledge of their Wills, and all the Hopes, Fears, Prayers, Services, &c. of those who imagin'd there was a *Mind* in the *Air*, Superstition, and to free themselves from Fear. *Panth.* p. 51. *Cic. de divinat.* Lib. 1. cap. ult.

## MOD. &amp; RESP.

*Non babeo denique nauci MARSUM Au-*  
*gurem,*  
*Non vicanos Aruspices, non de circo Af-*  
*strologos,*  
*Non ISIACOS conjectores, non interpretes*  
*somnium;*  
*Non enim sunt ii aut Scientiā aut arte*  
*Divini,*  
*Sed superstitioni Vates, impudentesq; Ha-*  
*rioli,*  
*Aut inertes, aut insani, aut quibus eges-*  
*tas imperat;*  
*Qui sibi semitam non sapiunt, alteri*  
*monstrant viam;*  
*Quibus divitias pollicentur, ab his drach-*  
*mam ipsi petunt;*  
*Ab his divitiis sibi deducant drachmam,*  
*reddant cetera.*

*Panth.* p. 57. *Cic. in Orat. pro S. Roscio*  
*AMERINO, c. 24.*

## MOD.

*Nolite enim putare (quemadmodum in fa-*  
*bulis*

*bulis saepenumero videtis) eos, qui aliquid  
impiè sceleratèq; commiserint, agitari &  
perterreri FURIARUM taedis ardentibus.  
Sua quemq; *fraus*, & suus terror maxi-  
mè vexat: *Suum quemque Scelus agitat,  
amentiāque afficit: Suae malae cogitatio-  
nes, conscientiaeq; animi terrent. Hae sunt  
Impiis assiduae domesticæque FURIAE.*  
Panth. p. 69.*

## MOD.

*Aures interim advertite.*

CIC. de Divinat. Lib. 2. cap. ult.

SUPERSTITIO, fusa per gentes, oppres-  
fit omnium fere animos [inquit verissimè  
TULLIUS] atque hominum imbecillitatem  
occupavit; quod & ijs libris dictum est,  
qui sunt de natura Deorum & hac dispu-  
tatione [nimirum de Divinatione] id  
maximè egimus: Multum enim & nobis-  
met ipsis & nostris profuturi videbamur, si  
eam funditus sustulissimus. Nec vero (id  
enim diligenter intelligi volo) SUPERSTI-  
TIONE tollendâ RELIGIO tollitur: Nam  
& majorum instituta tueri, sacris ceremo-  
niisq; retinendis, sapientis est; & esse praefan-  
tantem aliquam AETERNAMQUE NATU-  
RAM, & eam suspiciendam admirandam  
que hominum generi, pulchritudo mundi,  
ordoque rerum coelestium cogit confiteri.  
Quamobrem, ut RELIGIO Propaganda e-

U

tiam

tiam, quae est juncta cum cognitione NATURÆ; sic SUPERSTITIONIS stirpes omnes ejicienda, &c. The Fraud, and Malice, and the stupid Ignorance of those who put *Toland* upon this, to expose Revelation, or any of the *Articles* of the *Creed*, or the Service in our *Church*, and debauch unthinking People, appears evidently; because the Scripture is full of Laws to destroy such People, and to root out those, and all such Notions and Practices, and of Arguments, Threatnings, and Examples of Punishments, to deter others; and they are read in the *Church*. And there are Laws there, as strict against those who thought and acted, as those *Heathens* he cites and names, so against his Masters and him, and the *Herd* that follow them; and if we had as much Zeal for the Honour of *Jehovah Elohim*, as the *Jews* sometimes had, nay, even as the *Heathens* who believed there was Intelligence in that which acted, the *Air*, we should, as they did, wherever we meet them, stone them. The Devil has set up false *Elohim*, a *Deus*, and *Creatures*, a *Pan*, false Spirits, false Prophets, false Miracles, false Revelations, false Scriptures, false Doctrines, false Teachers, false Qualifications, false Atonements, false Intercessors, Purgatory,

gatory, their own Righteousness, the Morality of the *Heathens*, so false Terms of Salvation. Are not all these Proofs that there are Truths which he and his Disciples labour to evade? Does false Money hinder People from taking *Sterling*.

As they acknowledge no superior Being, so they were, or are under no Tie; they were at Liberty to profess one Thing, and act another, to think one Thing and profess another publickly; so they might keep fair with *Kings*, and what they call the *Populace*, not promulgate their Sentiments publickly, but conform to the Confession, Worship, and Ceremonies in Use, and debauch the Ignorant privately, for fear of being judicially put to Death, or stoned, to take any Oaths, or Tests which were for their Advantage; fear nothing but Death by human Laws, or the *Populace*.

We have Accounts, that several of the Chiefs of this Set of Men were put to Death; and very strange Accounts of the Reasons and of their Characters; the best Way to shew both, is to give you one of their Creeds, who had been recommended to be, and had been Schoolmaster to an Emperor. *Parker Tentam.*  
p. 240. *En autem ut præclare mentem expresserit Seneca. Nat. Quæst. Lib. 2. c. 45.*

*Non Jovem, inquit, qualem in Capitolio, colimus, fulmina mittere, sed custodem rectoremque universi, animum ac spiritum mundani hujus operis dominum & artificem, cui nomen omne convenit. Vis illum fatum vocare? non errabis; hic est ex quo suspensa sunt omnia, causa causarum. Vis illum providentiam dicere? recte dices, est enim cuius consilio huic mundo providetur, ut inconcussum eat & actus suos explicet. Vis illum naturam vocare? Non peccabis; est enim ex quo nata sunt omnia, cuius spiritu vivimus. Vis illum vocare, Mundum? Non falleris. Ipse enim est totum quid, totus suis partibus inditus & se sustinens vi sua, &c.* I shall give you their Apology, because it shews you the Opinion the believing *Heathens* had of them, much more what we ought to have of them, shews none of them are to be trusted in any thing; it shews you how they treat other People, and he has shewed you plainly what is meant by *Moderation* in Religion, that 'tis his Religion. It shews you how People treated them formerly; and gives you no Reason why Men should not do so now; but that such Stuff as his, and such like Books which he stupidly calls Learning, grows where they do not treat them so;

where

where Learning and Knowledge grows,  
such Stuff cannot grow. *Panth.* p. 78.  
*Sed vitio forsan vertetur PANTHEISTIS*  
*quod duplēm habeant Doctrinam, Exter-*  
*nam (Exoterica) scilicet vel popularem, vul-*  
*gi praejudiciis, aut dogmatibus publicè pro*  
*veris sancitis, utcunque accommodatum;*  
*& Internam (Esoterica) vel Philosophicam,*  
*rerum naturae, ac ipsi adeo Veritati pe-*  
*nitus conformem: quodque secretam hanc*  
*Philosophiam, nudam & integrā, omni*  
*detracta larva & ambage, non nisi (fori-*  
*būs occlusis) amicis spectatae probitatis*  
*& prudentiae proponant.* *Quis autem, si*  
*non humanae juxta indolis ac rerum gesta-*  
*rum ignarus, dubitet illos sapienter agere?*  
*In promptu ratio est.* *Sibi enim contra-*  
*dici, sua placita erroris aut falsitatis,*  
*suas ceremonias vanitatis aut ineptiae,*  
*argui nulla religio patitur, nulla secta.* *Coe-*  
*los (si Diis placet) ipsis omnia demissa sunt,*  
*et si terram maximopere sapiant.* *Divi-*  
*na sunt (si credere vis) ac vitae regundae*  
*summe necessaria; quamvis humana esse*  
*liquido appareant, inania insuper & su-*  
*pervacua, monstrosa non raro figmenta: imò*  
*pleraque vitae communi & publicae tran-*  
*quillitati exitiosa ut quotidiana demonstrat*  
*Experientia.* *Inter tot varias ac dissentientes*  
*opiniones, si non fieri potest ut earum nulla,*

certe fieri potest ut non plus una, vera sit,  
quod Lib. 1. cap. 6. de natura Deorum  
differens acute TULLIUS jamdudum obser-  
vavit. Quamobrem PANTHEISTAE, quae  
eorum estmodi ratio, non aliter cum ho-  
minibus deliris & pertinacibus agunt, ac  
nutriculae cum balbutientibus suis alum-  
nis ; qui se reges esse ac reginas sibi su-  
viter imaginantur, ipsosque solos parenti-  
bus suis esse charos, pulchellos aliis & mire  
lepidos videri. Qui infantulis in bisce-  
nugis non blandiuntur, iis injucundi &  
exosi : qui imperitorum, licet adulti sint,  
sententis ad amissim non adhaerent, abo-  
minabiles sunt iis & male habiti ; eoque  
res procedit, ut nullo dignos esse censeant  
consortio, nullo prosequantur humanitatis  
officio, aqua & igni vivos velint interdi-  
cendos, mortuos poenis afficiendos aeternis.  
At cum SUPERSTITIO semper eadem sit  
vigore, et si rigore aliquando diversa ;  
cumque nemo sapiens eam penitus ex om-  
nium animis evellere, quod nullo pacto  
fieri potest, incassum tentaverit : faciet  
tamen pro viribus quod unice faciendum  
restat, ut, dentibus evulsis & resectis un-  
guibus, non ad lubitum quaqua versum  
noceat hoc monstrorum omnium pessimum  
& perniciofissimum. Viris principibus &  
politicis, hac animi dispositione imbutis,  
acceptum

*acceptum referri debet quicquid est ubivis  
hodie RELIGIOSAE LIBERTATIS in maxi-  
mum literarum, commerciorum, & civilis  
concordiae emolumentum. Superstitiosis aut  
simulatis superum cultoribus, larvatis dico  
hominibus aut meticulose piis, debentur  
dissidia, secessiones, multae, rapinae, stig-  
mata, incarcerationes, exilia & mortes.  
Hinc necessario evenit UT ALIUD SIT IN  
PECTORE ET BRIVATO CONSESSU, ALIUD  
IN FORO ET PUBLICA CONCIONE ; idque  
non raro, nec solis antiquis usitatum : ac  
si verum dicere libeat, Magis hoc in usu  
est apud recentiores, quamvis minus id li-  
cere profiteantur.*

Their whole Scheme (notwithstanding that they will always be Courtiers, that they may effect their Designs,) is founded in Rebellion, in renouncing all Allegiance to any King, that is the only Article in their Creed, *Panth.* p. 66.

M Q D.

*Praefat nemini imperare, quam alicui  
servire.*

R E S P.

*Sine SERVO enim vivere honeste licet ;  
Cum DOMINO vivendi nulla conditio est.*

Ibid. p. 67.

M Q D.

*Audite igitur (AEQUALES praestantissimi.)*

U 4

There

There are many other Things to be observed in this Piece ; but for the present, Pray are not these pretty Fellows to take a *Creed* from ? *First*, Who knew nothing at all. *Secondly*, Who acted and writ contrary to what they thought. *Thirdly*, When you know what they thought, a Man who has any Soul, would wish he had never *been*, rather than be in their Case, and for want of Information, while he lives be forced to think as they thought. This produced that which our Fools calls Bravery among the *Romans*, &c. who dispatched themselves. To produce that, here *Cato* was writ and acted, and this Cause every Day produces its natural Effects ; and I, without pretending to be a Prophet, may easily foretell how it will end.

But to return to the Reviver of *Jupiter* ; he also, the Maker of that imaginary Being he calls *Christ*, allows him to reign and rule here ; yet about this Time, when there was an Opportunity to play another Game to serve a Turn, another took away his Rule here from him, and he and our *Christ*-Maker, played the Game and laughed at it.

In the Year 1724 as aforesaid, I published the first Part of *M. Principia*, wherein

wherein I shew'd how the sacred Text was descriptive of the Formation, &c. of every Thing in this System; so of the Flood, Reformation, &c. and that every Thing in the Formations or Courses of Things was done by the Expansion and Impulse of this Fluid; ridiculed Gravity, Attraction, and all Properties in Matter. In the Year 1725, the Essay to the Natural History of the Bible, wherein I shew'd the Contest between *Jehovah Elohim* and the *Heathen*, about these Agents, and their Powers, that they were only mechanical, and that he controlled them, charged the Moderns with borrowing their Calculations, &c. from the *Chaldeans*, and charged our Author with attempting to dispossess the *Elohim* and their *Agents*; tho' in short Heads as intelligible to them as this is to the Publick.

Our Author, next Year, in 1726, prints his Third Edition of *P. N.* leaves out the Story of the *Babylonian Observations*, retains his *Deus*, gives us its Signification from *Pocock's Arabick*, and several *Hebrew* Texts, which are every one falsely construed; the true Meaning whereof he has ignorantly or fraudulently conceal'd, and given us Words, or a Sense that they have no Relation to; has added, p. 528.  
after

after; non in Corpus proprium [uti sentiunt quibus Deus est anima mundi] sed in servos; and to suit with the Scheme of 1712. *ibid.* p. 528. after *Deus Israelis* [*Deus Deorum, & Dominus Dominorum*] and after *Æternus Israelis* [*Æternus Deorum*]; and has left out, after *Infinitus meus* [*Infinitus vester Infinitus Israelis.*] And as the infinitely extended Substance of his *Deus* was brought in to constitute infinite Space, when he thought he had Occasion for it; so now, where he has no Occasion for infinite Space, he has left infinite out, *ibid.* p. 528. after *Durationem & Spatium* [*Æternitatem & infinitatem*] constituit. He has shew'd us, that a Man is one Person, and so his *Deus* must be one Person, a Piece of the Account of the Trinity, as I have shew'd above. He has given us an additional List of his *Antients*; the modern ignorant *Heathens*, the antientest they knew any Thing of, which, as I said, he prefers because they describe his *Deus* as he now stands, *viz.* *Pythagoras apud Ciceronem de Nat. Deor.* *Thales*, *Anaxagoras*, *Virgilius*, and a *Heathen Jew Philo* to *Aratus*, with the former Texts of Scripture, and one more, which he vouchsafes to call sacred; which are directly opposite to his Purpose. He had seen

seen the Accounts I had given out of Translations of the Bible and Apocrypha, in my *Essay to the New History of the Bible*, which was writ to shew my Design out of the Translations, as they now stand; which are all imperfect, and just as he describes them; and so he has given us a sham Account of what the *Heathens* worshipp'd. *Ibid.* p. 529. *Fingebat autem Idololatriæ Solem, Lunam, & Astra, animas Hominum, & alias mundi partes esse partes Dei summi & ideo colendas, sed falso.* Why could he not have named those Parts which they really worshipp'd, *Fire, Light, and Spirit*, when I had shew'd him their Names, which compose his *Aethers, Jupiter?* Was he resolv'd to leave that unblemish'd? He has added, for the Reasons aforesaid, *ibid.* p. 529. after *veneramus autem & colimus ob dominium* [*Colimus enim ut servi.*] He goes on with the old Scheme, shews you that he is on the Side of Believers, that *Jupiter* acted sensibly, and not as those who thought he acted by Necessity, and call'd him *Fate and Nature*. He talks of Allegories about his *Déus*, I suppose he chiefly means among the *Heathen Writings*. There are none in the Bible: Tho' I also suppose he takes it in to shew its Imper-

Imperfections, which they have both labour'd impotently to do. I have considered his Assurance in that Point above. Indeed he is right about his *Deus*; for he is not pleas'd when he smiles, nor angry when he thunders and darts his Bolts. Those who are suppos'd to speak of *Je-hovah Elohim*, have lately talk'd very strangely in these Points. I hope I shall some Time have Occasion to talk with them for that. The whole of *P. N.* is founded upon a Comparifon mention'd in *The Demonstration of the Being, &c.* p. 78. *Just as Children imagine Air, because they cannot see it, to be mere Emptiness, and nothing;* upon a Supposition that if the Agents, the Movers, were taken away, the passive Parts would move and act by themselves, or by Virtues in them. And the Proof is, that when they have, as they say, taken away the Agents, the passive Things act so there. At last, he allows that the Agents are still there, and shews as well as he can, how they act. They cannot keep the Orbs moving in Circles by Elasticity, or Resistance; so they must impel the Orbs behind: And if you allow him the Elasticity, so Pressure of the *Æther*, not one Scheme in his Work holds.

He has put a vast Number of Cases of States of Things, and of Powers which exist not; so those Powers could not be the Causes of Motion, and settled and calculated Proportions for those suppos'd Cases; but though not only the Bible, but all the *Heathens*, nay, all Philosophers, aver the Air or Heavens did these Things, has never stated the Case how Things which act are, and how they act, nor how they are successively and alternately changed in Condition; so made no Calculation for them, never once put the Case, if there be such Fluids as there are, how they would impel, and how that Impulse would overcome the Resistance of that Fluid, and give Motion to Bodies in it. Though one may prove, even by their feign'd Cases, that they will do so; yet he has done all that was in his Power. He has studied and introduced the Notes in Musick, to colour his feign'd Proportions, to make these imaginary Powers dispossess the *Agents* of *Jehovah Elohim*, as the old *Scotch Advocate* did, who learned to whistle a Tune to prove a Man guilty of high Treason.

Besides, the whole being a Dream, I think I may safely assert, that there is not one original Proposition in either of his Books,

Books, that was his own, but that I have shew'd, or can shew, whence he had it: Nay, I need not except many of his Schemes and Calculations; indeed several of the Incredibles, nay, Impossibles, which are fram'd to fill up the Defects, may be of his extending; and those he made himself, are such as I am not willing to father upon any other. Indeed I think he has never been outdone by any, except it be by the Author of the *Anodyne Necklace*, who puts his Stories far better together, and, they tell me, has got as much by the Judgment and Favour of the Ladies, as any Author of these Times.

They have printed since our Author's Death, a small Piece in *Latin*, in the Year 1728. they say not yet publish'd, which they also say has been some Years writ, and lodg'd at Cambridge, entituled, *Mundi Systemat. Lib.* and there is in *English*, a Second Edition, publish'd in 1731. He there tells us, that the Matter of the Heavens is fluid, *Lat. Marg. Cælos esse fluidos*; and that (in what he calls the earliest Ages of Philosophy) several were of Opinion that the Sun was the common Fire which serv'd to warm the whole, was fix'd in the Center, and that the Planets and Earth mov'd about it, and that the

the Stars were fix'd; cites *Archimedes*, *Aristotle*, *Plutarch*, and *Numa*, and names several others, (so has destroy'd all modern Discoveries;) says the *Ægyptians* deliver'd their Philosophy under the Veil of religious Rites, and *Hieroglyphical Symbols*, (he knew nothing of that Affair;) says that *Anaxagoras* (one whom he has brought for an Evidence about his *Deus*) *Democritus*, &c. would have had the Earth the Center, fix'd, and, &c. says both Sides agreed, the celestial Bodies mov'd in free Spaces, without Resistance; says the Whim of solid Orbs was of later Date, was introduc'd by *Eudoxus*, *Calippus*, and *Aristotle*, (from whom, viz. from *Aristotle*, the Reviver of *Jupiter* takes his God, and his infinite Space) when the antient Philosophy began to decline, and to give Place to the new prevailing Fictions of the *Greeks*, (these are dark Stories;) talks of the Philosophy of the *Bchaldeans*, and the Motions of the Comets, but mentions not his Author, makes an Inference, but shews us not the Premises. But however he has given himself the Lie roundly, as he says *Opt. Lat.* 1706. p. 313. *ibid.* 1719. p. 372. cited above at p. 200. He fater'd his Philosophy upon the *Phœnicians* and *Greeks*; but now he says, *Lat.*

p. 2. *Quibus vinculis Antiqui Planetas in spatiis liberis retineri, deque cursu rectilineo perpetuo retractos, in orbem regulariter agi docuere, non constat.* In hujus rei explicationem orbes solidos excogitatos fuisse opinor. Philosophi recentiores aut Vortices esse volunt aut alii aliquot sive impulsus sive attractionis principium, ut Borellus, Hookius, &c. So in English, under the marginal Head, p. 4. [The Principle of circular Motion in free Spaces] whence it was that the Planets came to be retain'd within any certain Bounds in these free Spaces, and to be drawn off from the rectilinear Courses, which, left to themselves they should have pursued, into regular Revolutions in curvilinear Orbits, are Questions which we do not know how the Antients explain'd; and probably it was to give some sort of Satisfaction to this Difficulty, that solid Orbs were introduced. (So now 'tis no more than his Principia Philosophiæ.) He goes on,

The later Philosophers pretend to account for it, either by the Action of certain Vortices, as Kepler and Des Cartes, or by some other Principle of Impulse or Attraction; as Borelli, Hook, and others of our Nation. For from the Laws of Motion, it is most certain that these Effects

*fects must proceed from the Action of some Force or other.*

*But our Purpose is only to trace out the Quantity and Properties of this Force, from the Phænomena, and to apply what we discover in some simple Cases, as Principles, by which in a mathematical Way, we may estimate the Effects thereof in more involved Cases. For it would be endless and impossible to bring every Particular to direct and immediate Observation.*

*We said in a mathematical Way, to avoid all Questions about the Nature or Quality of this Force, which we would not be understood to determine by any Hypothesis; and therefore we call it by the general Name of a Centripetal Force, as it is a Force which is directed towards some Center; and as it regards more particularly a Body in that Center, we call it circum solar, circumterrestrial, circumjovial, and in like manner in respect to other central Bodies.*

There are several Contradictions here; such as fluid Matter where the Atoms, or small Masses to form that Idea, must touch, and slide, or roll upon one another, and yet be free Space. A Particle flying here, and another there, or each suspended, or one making another stand off

off at great Distances, is not a Fluid. He might have said, that as his Antients gave no Account how the Motion of the Planets were confined in Circles, so they gave no Account how they went forward by themselves, or, &c. They are all alike true; neither they, nor he, knew any Thing of these Matters.

When I cite his *Queries*, his *Additions*, his *Alterations*, his *Scholium generale*, about his Agents, his *Deus*, &c. I do not consider him as a School-boy, but that when he was seventy or eighty: Those were either then his Sentiments, that he then asserted what he thought he could maintain; and that then he revok'd what he thought he could not with all or any Pretences, maintain. And that he shew'd what he did not understand, was doubtful about, stated it each Way, and left others to produce Evidence, determine, and chuse. I shall not enter now into the Particulars of the Alterations of *Demonstration*, the Variety, nay, Contradictions, of his Opinions, the *Creations*, *Metamorphoses*, and Impossibilities he talks of, nor produce his own Evidence, that not a Proposition he has made is true, nor shew how he has evaded applying what he has shew'd, and knew to be true; but reserve those,

those, if there be any further Occasion. But I think *Æther* is the first, last, and only *Agent* he has produc'd, and to which he, by way of *Query*, and by *Affection*, *Opt. 1719. p. 351.* attributes the *conge-nital Power of Expansion*, and all the Actions he talk'd of under the Names of *Gravity* and *Attraction*, and determines all to be performed by its *Impulse*, and shews how he thinks it operates, inserted above, at p. 269. And I think under the Name of *subtile Spirit*, *P. N. 1726. p. 530.* he attributes to this the Operations in Bodies, such as making them solid, sending out Light; so in Animals giving them Motion, Sensation, &c. inserted above at p. 260. and by attributing the same Actions. These appear to be his active Principles, *Opt. 1719. p. 408.* which give Motion to Atoms perpetually; such as *Gravity*, the Cause of *Fermentation*, and the *Adhesion* of Bodies, inserted above at p. 211. He talks of *Vibration*, but owns he was not able to shew how it acts. If any one dare say this is not *Jupiter*, let him shew what is. Here is a Choice left for his Friends: Those who have a Mind to make him an *Atheist*, may say he intended to put the supreme Power in the *Æthers*. The Word must be plural;

those who have a Mind to allow him to have been a *Christian*, may make him allow that the *Æthers* were the *Agents* which *Jehovah Elohim* appointed to be their *Rulers* in this System. He has forgot to give us any Account how the Orbs go forward, or turn round: He has still left that to themselves, nor how they overcome the Resistance of this *Medium*. He has put many *Queries*, I shall but put one; may not a Man who pretends to be a *Naturalist*, talk so unnaturally, that another may take him for a *Natural*? If a Description of a Thing or Action one perceives by immediate Sensation, or by Similitudes perceived, be Sense, and an Attempt to describe a Thing or Action, of which one has no Sensation, be Nonsense; most of the Propositions in these Books are of his own allowing, the profoundest Nonsense that ever were writ: None ever asserted and contradicted every Article so positively; none ever brought so many Proofs, which are nothing to the Purpose, nor did any ever assert so many Impossibilities.

The Second Part of *Moses's Principia*, which contains the Description the Scripture and the *Heathens* give us of this Machine, and some of the principal Operations;

tions; such as of the *Agents* which move, and the Manner of the Motion of the **Orbs**, so of the *Heathen Religion, &c.* was writ and shew'd before our Author died; and I am inform'd, and believe, he had a general Account of the Evidence, and expressed himself much concerned at the Attempt, but did not relent. It was printed just at the Time of his Death, in 1727. About six Weeks after it was publish'd, the *Reviver of Jupiter* saw a bare mention of the Emblems of the *Names, Fire, Light, and Spirit*, in the Introduction, p. 27. upon which he sent a Gentleman to me, with high Compliments of the Performance, and Discoveries made in that Book; but that there was one Proposition in it which he hop'd was not true, and desir'd a Conference. I then sent for Answer, that Book had cost me much Labour and Time to compose it; and when he had consider'd it a Year, it would be Time enough then. He sent again, that he understood the Substance of the Book, only wanted to confer about that Proposition. I sent for Answer, that I intended shortly to explain that Hint, and prove it fully. That would not satisfy him, but the Solicitations for a Conference were continu'd. I had heard him,

and seen how he twined written Words ; I did not think proper to trust him with unwritten ones, and sent for Answer, that he had been too forward in Writing about Subjects he knew nothing of ; and if he pleased to write any thing against that Proposition, I should soon convince him of it ; after that he sent many Messages, and teized me to that Degree, that I sent Answers not fit for me to publish. As I remember he lived about a Year after, and never rested himself, nor never let me rest about it, till as I am informed, he began about three Months before his Death, to study *Hebrew*, which did not agree with his Constitution ; so he had not Time to relent, nor even to know what he had been doing.

In 1729. I published *Mose's — sine Principio* ; in the Introduction I have given a Description of the first State of Man, of his Fall, and of the Institutions for Memorials of the Attonement, and of acknowledging the Powers to be in *Jehovah Elohim*, and of their Method of preserving the Memory of Actions, Things, &c. In the Book I have given the Constructions of the Words, which are *Names*, *Attributes*, or *Emblems* of the *Essence*, the *Elohim*, and particularly as I promis-  
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ed the *Reviver of Jupiter*; I have shewed that *Fire* is emblematically used for the first Person, *Light* for the Second and *Spirit* for the Third, throughout both the *Old* and *New Testament*, which has determined that Dispute.

As there was an Assertion made, that we could not understand the *Hebrew*, without understanding *Arabic*; in 1731 I published *a new Account of the Confusion of Tongues*, wherein I have shewed the Affair of *Babel* was a Revolt, was to build an Altar to, and worship the *Names*, and that there was a Promise to confound, that Confession, which was effected long after, by revealing Writing, which put the *Heathen* Nations upon Writing, and each thereby lost the *Hebrew*, and formed a new Language; some of our Divines who have writ to prove there was a Confusion of Tongues at *Babel*, I find are not willing to admit it, not willing to retract what they have once affirmed, and some others are not willing to give up what other Divines have affirmed, but will rather let the Veracity of the Text remain in Question. By shewing how the late *Heathens* became ignorant, I have shewed the Design of Providence to bring Men back to

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*Christianity*, and it has shewed the inestimable Value of the *Bible*; and that the *Heathen* and *Mahometan* Books are worth nothing in any of these Points.

With the last, I published *the Names and Attributes of the Trinity of the Gentiles*, whereby their Objects of Worship, the Attributes they gave them, their Religion and Philosophy, the meaning of half of the *Bible*, and of all the *Heathen* Books are explained.

I find some of the Clergy are not willing to part with the Books they have been used to read, or to give any other Evidence, but such as they have used in stead of studying the *Hebrew* Scriptures, and shewing their Perfections; let the Works of every ignorant *Heathen* be compared with them, nay, produce such to prove their Authority, and suffer every Jester to exercise his Wit, and play upon the Mistakes they have made in construing them. The Evidence of the *Bible* is in itself, and it makes every Thing in the *Names*, on, and in the Earth, Evidence of its Author, and of its Veracity. It neither stands, nor can fall by the Opinion of ignorant *Heathens*, nor of those who cannot read it, much less by Scoffers. It has for some Time, been an evident Proof to me, as  
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'tis now to several, not only Divines, but others, that those who admit any such Comparisons, either never took Pains to consider, or have not Capacity to understand the *Hebrew* Scriptures.

I am sorry the Clergy have made mistakes, and have neglected to rectify them ; but I must not let the Scripture suffer upon that Account, I prefer it to them, and if they will not rectify those Things, I must ; I have no other View, but to shew the Perfection of the Scriptures for the Benefit of Mankind, I have no private Advantage in doing it ; indeed I am sufficiently recompensed in spending my Time, my Fortune, nay, my Life in doing it. The Pleasure I receive in exposing the Ignorance, or, &c. of those who have endeavoured to invalidate the Scriptures, is not only a Reward, but the Act is the greatest Honour and Service I can pay to the Authors of my Being ; and shewing it is the greatest Encouragement I can give to others, in prosecuting that Design, the little that I have Discovered there, is sufficient to set aside all the Wisdom of Men, and a little more discovery of the infinite Treasure of the Knowledge, which I see there, will not leave room for an Opposer to open his Mouth,

Mouth, nor even to shew his Face. I could employ my Time to greater Satisfaction, than in being a *Scavenger*, but I have submitted to that for this Time with Pleasure, that others may walk in clean Streets, and be freed from Nuisances.

But to conclude, I cannot bear the Mentioning of *occult Virtues*, and *Powers issuing* out of Orbs, Solids, &c. none but *Thales* and a few Fools at the Time our *Author* cites his, ever dreamed of them, and they make them not interfere with, but Parts of *Jupiter*. I like *Jupiter* far better, because an abundance of Nations in which were many greater Men than our Authors, worshipped him; and because that fluid Substance is given us for an Idea of *Jehovah*, and the three *Conditions* in it, are given us for an Idea of the *Elohim*, the *Persons* of the sacred *Trinity*; and because that Fluid in its three *Conditions* were appointed *Rulers* by the *Elohim* and supports us, and in it we live, move, and have our Being. Neither these nor their *Antients* could see how *Jupiter* does what he does, without a *Mind, Wisdom, &c.* so they have worshipped him; I have as much respect for *Jupiter*, as any one, who knows what he is, can have,

have, and because I have shewed the greatest Part, and can shew the rest of what he does, and how he does every Action he does, without a *Mind*, or *Wisdom*, but shews the Wisdom and Glory of *Jehovah Elohim*. I know 'tis to no purpose to worship him, because, notwithstanding his substantial Presence, and his imaginary *Sensorium*, he is deaf and blind ; and because when I shall have most Need, as, *Job.* xiv. 12. Their *Deus* in any of their Shapes will not be to be found, will be *no more*, nay, as, *2 Pet.* iii. 7. Nor the Place or Space of his Residence, except this be a hint that the Matter will endure, and that the Fire will be Hell for those, who have rejected the Evidence it gives, that the *Persons* in the *Trinity* are of *one* or the *same Substance*.

F I N I S.



